Madras Readers—English Series.
Edited by John Bradshaw, M. A., LL.D., Inspector of Schools.

179
F85

THE
THIRD READER

COMPILED BY

T. MARDEN, B.A.

Inspector of Schools, Fifth Division, Madras Presidency.

PUBLISHED BY ORDER OF THE DIRECTOR OF PUBLIC INSTRUCTION.

Anglo-Tamil.

FOURTH EDITION, 10,000

MADRAS:

BOOK AND VERNACULAR LITERATURE
CIETY'S, DEPÔT.

1884.

Copyright.

6 As.—லை அணா ௬.

TB
OM,6 (8)
M84
175639.

PRINTED AT THE C. K. S. PRESS, MADRAS.

CONTENTS.

		Page
I.	The Lion and the Mouse...	1
II.	The Lark and her Young	2
III.	The Wolf and the Lamb...	4
IV.	The Old Man and his Ass	6
V.	The Husbandman and his Sons	7
VI.	The Court Mouse and the Country Mouse...	8
VII.	The Fox without a Tail ...	9
VIII.	Half the Profit ...	11
IX.	Mercury and the Woodman ...	13
X.	The Monkey and the Cats	14
XI.	George Washington...	15
XII.	Bruce and the Spider	16
XIII.	Washington and the Corporal...	18
XIV.	The Saint Bernard Dog ...	19
XV.	Benares	21
XVI.	Dialogues—No. 1. The Schoolboy	22
XVII.	The Frogs who desired a King	24
XVIII.	The Two Coats ...	25
XIX.	The Wind, the Sun, and the Traveller	26
XX.	The Jackdaw in Borrowed Feathers	27
XXI.	The Forest Tribes of India	28
XXII.	Napier and the Juggler ...	29
XXIII.	Grace Darling ...	31
XXIV.	Dialogues—No. 2. Master and Pupil ...	33
XXV.	The Owls	34
XXVI.	Calcutta	36
XXVII.	The Loss of the "Royal George"...	38
XXVIII.	Rules for Health	40
XXIX.	The Value of Knowledge	43
XXX.	A Stage-coach Adventure	45

		Page
XXXI.	The Artful Arab	47
XXXII.	The Portuguese Brothers	49
XXXIII.	Idioms	52
XXXIV.	The Jew's Leap	53
XXXV.	Dialogues—No. 3. Official and Applicant..	56
XXXVI.	The Gunpowder Harvest	57
XXXVII.	The Colonists	61
XXXVIII.	Importance of Exercise...	67
XXXIX.	Dialogues—No. 4. Father and Son	68
XL.	Spiders	69
XLI.	The Wise Judge	73
XLII.	The Bell Rock	76
XLIII.	The Whale	78
XLIV.	Moses Rothschild	81
XLV.	The Silk Manufacture	83
XLVI.	Sir Walter Raleigh...	86
XLVII.	A Reception by the Shah of Persia	90
XLVIII.	The Sultan and the Doctor...	92
XLIX.	The Birthday of the Mogul	94
L.	The Persian Ambassador	95
LI.	The Orange-man	99
LII.	The Story of Arîon	104
LIII.	The Ugly Duckling...	111

Appendix A.—Home-Reading 121
Appendix B.—Vocabulary 154
Appendix C.—Word Lessons... 167
Appendix D.—Notes and Explanations.
Appendix E.—Exercises for Translation.

Prefatory Note.

This Reader is the English Book prescribed for the Third Class in Government Schools.

The conclusion of the School-Book Committee regarding the series of English Readers to be prepared for use in this Presidency was as follows :—

The main object in all the Reading Books should be to teach the pupil the English Language, and to give him at the same time a taste for reading. We consider it of great importance that the subject-matter of the lessons should be attractive and interesting, and the subjects which seem to us most suitable are anecdotes, biographies, travels, and natural history. If such subjects as morality, the laws of health, political economy, and physical science are introduced at all, it should be, we think, very sparingly. Descriptions of machinery and chemical processes seem to us altogether out of place in such books.

The Series should, we think, consist of six Readers. The First, Second, and Third Readers could scarcely consist entirely of extracts from standard authors, but even in these books judicious adaptation would probably be preferable to original composition. Great assistance should be given to the pupil at this elementary stage through the medium of the Vernacular, and there should be easy exercises and dialogues containing conversational phrases for daily use.—*Report,* March 1874.

Madras Readers—English Series.

THE

THIRD READER.

I. THE LION AND THE MOUSE.

A LION was sleeping in his lair, when a mouse, not knowing where he was going, ran over the mighty beast's nose and awakened him. The lion clapped his paw upon the frightened little crea-

ture, and was about to make an end of him in a moment, when the mouse in piteous tones besought him to spare one who had so unintentionally offended, and not stain his honorable paws with so

insignificant a prey. The lion, smiling at his little prisoner's fright, generously let him go.

Now it happened, no long time after, that the lion, while ranging the woods for his prey, fell into the toils of the hunters, and finding himself entangled without hope of escape, set up a roar that filled the whole forest with its echo.

The mouse, recognising the noise of his former preserver, ran to the spot, and without much ado set to work to nibble the knot in the cord that bound the lion, and in a short time set the noble beast at liberty.

From this we learn that kindness is seldom thrown away, and that there is no creature so much below another but that he may have it in his power to return a good office.

II. THE LARK AND HER YOUNG.

A LARK having built her nest in a field of corn, it grew ripe before her young ones were able to fly. Afraid for their safety, she enjoined them to listen with great attention, whilst she went out for food, and report to her carefully any discourse concerning the reaping of the field which they might chance to hear.

On her return, they told her that the farmer and his son had been there, and had agreed to send for some of their neighbours to assist them in cutting it down next day. "And so they depend, it

seems, upon eighbours," said the mother ; " very well, then ; I think, we have no occasion to be afraid of to-morrow."

The next day, she went out and left them with the same charge as before. When she returned, they told her that the farmer and his son had again been there, but as none of their neighbours came to their assistance, they had deferred reaping till the

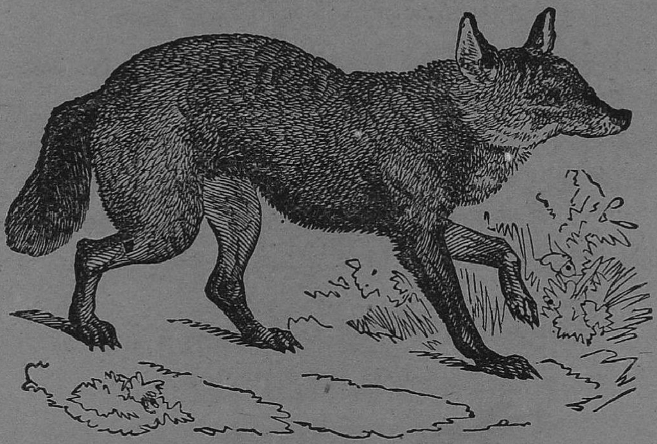
next day, and intended to send for help to their friends and relations. " Since they still depend upon others, I think we may yet venture another day," says the mother ; " but be careful, as before, to let me know what passes in my absence."

On the third day, they informed her that the farmer and his son on visiting the field again, and finding that neither friend nor relation had regarded their summons, were resolved to come next

morning and cut down the corn themselves. "So then," replied the lark, "it is time to think of removing; for, as they now depend only on themselves to do their own work, it will certainly be performed."

When we wish anything to be done well, we must set about it ourselves.

III. THE WOLF AND THE LAMB.



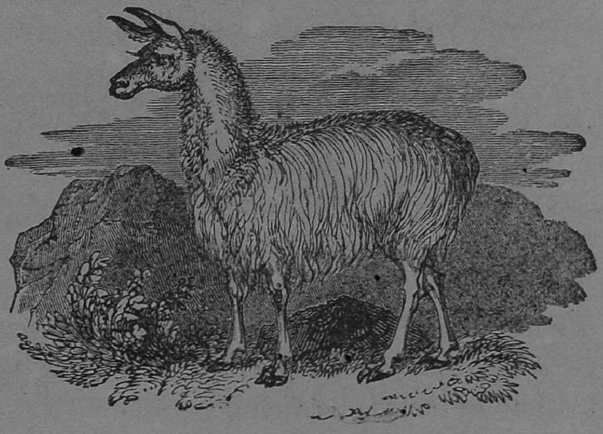
One very sultry day, a wolf and a lamb happened to come, just at the same time, to quench their thirst in a stream, that ran tumbling down the side of a rocky mountain. The wolf stood on the higher ground, and the lamb at same distance from him down the current. However, the wolf, wishing to pick a quarrel with the lamb, asked him what he meant by disturbing the water and making it so muddy that he could not drink it.

The lamb frightened at this threatening and false charge, told the wolf, in a tone as mild as possible, that with humble submission, he could not conceive how that could be, since the water that he drank ran down from the wolf to him, and therefore it could not be disturbed so far up the stream.

The wolf could not deny that this was true, so he changed the accusation. "I have been told," said he, "that six months ago you vilely slandered me, and for this you deserve to be punished." "That is impossible," replied the lamb, "for the time you mention was before I was born."

The wolf finding it to no purpose to argue against truth, fell into a passion and said: "No matter, if it was not you who slandered me, it was your father or some of your relations, and that is all one." So saying the wolf seized the poor innocent helpless lamb, tore him in pieces and ate him up.

He who is determined to commit a bad action will seldom be at a loss for a pretence.



IV. THE OLD MAN AND HIS ASS.

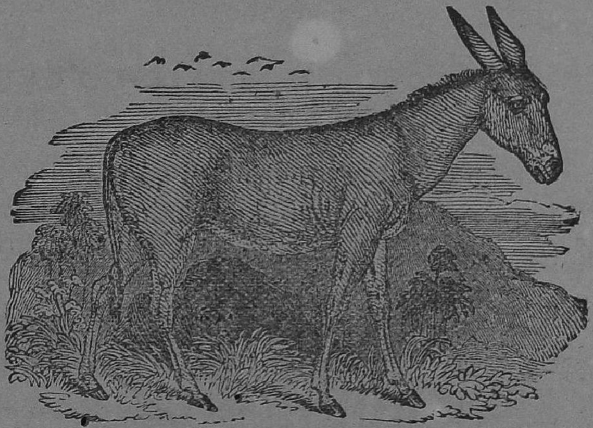
An old man and a little boy were driving an ass to the next market to sell. "What a fool is this fellow!" says a man upon the road, "to be trudging on foot with his son that his ass may go without a load!" The old man, hearing this, set his boy upon the ass and went whistling by the side of him. Soon after they met a second man, who thus addressed the boy: "Is it fit for you to be riding while your poor old father is walking behind?"

The father, upon this rebuke, took down his son from the ass and mounted himself. "Do you see," said a third person whom they met, "how the lazy old knave rides along on his beast whilst his poor little boy is almost lame with walking so far?" The old man no sooner heard this than he took up his son behind. "Pray, honest friend," said a fourth person, "is that ass your own?"—"Yes," says the man. "One would not have thought so," replied the other, "by your loading him so unmercifully; you and your son are better able to carry the poor beast than he you."

"Anything to please," says the owner, and alighting with his son, they tied the legs of the ass together, and by the help of a pole, endeavoured to carry him upon their shoulders over the bridge that led to the town.

This was so entertaining a sight, that the people ran in crowds to laugh at it, till the ass not liking the manner in which he was being carried, burst

asunder the cords that tied him, slipped from the pole, and tumbled into the river. The poor old man then made the best of his way home, ashamed and vexed that by endeavouring to please everybody, he had pleased nobody, and lost his ass into the bargain.



V. THE HUSBANDMAN AND HIS SONS.

A CERTAIN husbandman, lying at the point of death, and being desirous that his sons should pursue the business of agriculture, in which he himself had been engaged all his life, made use of this expedient to induce them to do so.

He called them to his bedside, and spoke to this effect: "All the patrimony I have to bequeath you, my sons, is my farm and my vineyard, of which I make you joint heirs. But I charge you not to let it go out of your own occupation; for if I have any treasure besides, it lies buried somewhere in the ground within a foot of the surface."

This made the sons conclude that he talked of money which he had hidden there. So, after their father's death, with unwearied diligence and appli-

cation, they carefully dug up every inch both of the farm and vineyard. From this it came to pass, that though they found no such treasure as they expected, the ground, by being so well stirred and loosened, produced so plentiful a crop as to prove a real and substantial treasure.

VI. THE COURT MOUSE AND THE COUNTRY MOUSE.

A CONTENTED country mouse had once the honour to receive a visit from an old acquaintance bred up at court. The country mouse, desirous to enter-

tain her guest, set before her the best cheese and bacon the cottage afforded. If the repast was homely, the welcome was hearty; they chatted away the evening agreeably, and then retired to rest.

The next morning, the city mouse, on taking leave, kindly pressed her country friend to accompany her, setting forth in pompous terms, the elegance and plenty in which they lived at court. They set out together, and though it was late in the evening when they arrived at the palace, they found the remains of a sumptuous entertainment, the cheese was of the best, and they dipped their whiskers in exquisite wine.

They were not however far advanced in their repast when they were alarmed by the barking and scratching of a dog. Beginning again, the mewing of a cat frightened them almost to death. This was scarcely over, when a train of servants, bursting into the room, swept away all in an instant. "Ah, my dear friend," said the country mouse, as soon as she had courage to speak, "if your fine living be thus interrupted with fears and dangers, let me return to my plain food and my peaceful cottage; for what is elegance without ease, or plenty with an aching heart?"

Cham. Mor. Cl. Book.

VII. THE FOX WITHOUT A TAIL.

A fox, being caught in a trap, was glad to compound for his neck by leaving his tail behind him; but, upon coming abroad into the world, he began to feel so keenly the disgrace such a defect would bring upon him, that he almost wished he had died rather than come away without it.

However, resolving to make the best of a bad matter, he called a meeting of the rest of the foxes, and proposed that all should follow his example. "You have no notion," said he, "of the ease and comfort with which I now move about; I could never have believed it, if I had not tried it myself; but really, when one comes to think of it, a tail is such an ugly, inconvenient, unnecessary thing, that the only wonder is that we could have put up with it so long. I propose, therefore, my worthy brethren, that you all profit by the experience that I am most willing to afford you, and that all foxes, from this day forward, cut off their tails."

Upon this, one of the oldest stepped forward and said, "I rather think, my friend, that you would not have advised us to part with our tails, if there were any chance of your recovering your own."

VIII. HALF THE PROFIT.

A NOBLEMAN, who dwelt in a castle a long way from the seashore, was about to hold his marriage-feast. There was plenty of meats, vegetables, and fruits for the great occasion, but no fish, as the sea had been very rough.

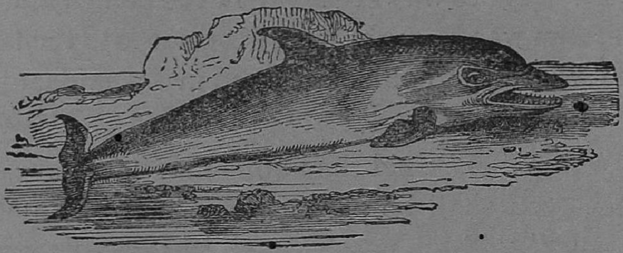
On the very morning of the feast, however, a poor fisherman came to the castle with a large turbot. There was great joy in the house, and the fisherman was brought with his prize into the large room where the nobleman stood in the midst of his guests.

"A fine fish," said the nobleman, "fix your own price; you shall be paid at once. How much do you ask?" "Not a penny, my lord; I will not take money—one hundred lashes on my bare back is the price of the fish. I will not abate one lash from the number."

The nobleman and his guests were not a little surprised, but the fisherman was firm. They reasoned with him in vain. At length the nobleman said: "Well, well, this fellow has a strange whim, but we must have the fish. So lay on lightly, and let the price be paid in our presence."

After fifty lashes had been given, "Hold, hold," cried the fisherman; "I have a partner in this business, and it is right that he should get his share." "What! are there two such fools in the world?" said the nobleman. "Where is he to be found? Name him, and he shall be sent for at once." "You need not go far for him," said the fisherman, "you will find him at your own gate in the shape of your own porter. He would not let me pass until I promised that he should have half of whatever I should get for my turbot." "Oh, ho!" said the nobleman, "bring him up at once; he shall certainly receive his half with the strictest justice."

The porter was therefore brought, and had to take his share of the bargain. He was then turned out of the nobleman's service, and the fisherman was amply rewarded.



IX. MERCURY AND THE WOODMAN.

A WOODMAN was felling a tree on the bank of a river, and by chance let slip his axe into the water, when it immediately sank to the bottom. Being thereupon in great distress, he sat down by the side of the stream, and lamented his loss bitterly. But Mercury, whose river it was, taking compassion on him, appeared at the instant before him, and, hearing from him the cause of his sorrow, dived to the bottom of the river, and bringing up a golden axe, asked the woodman if that was his. Upon the man denying it, Mercury dived a second time, and brought up one of silver. Again the man denied that it was his. So, diving a third time, he produced the very axe which the man had lost. "That is mine!" said the woodman, delighted to have recovered his own; and so pleased was Mercury with the fellow's truthfulness and honesty, that he at once made him a present of the other two.

The man goes to his companions, and gives them an account of what had happened to him, whereupon one of them determined to try whether he might not have the like good fortune. So repairing to the same place, as if for the purpose of cutting wood, he let slip his axe intentionally into the river, and then sat down on the bank, and made a great show of weeping.

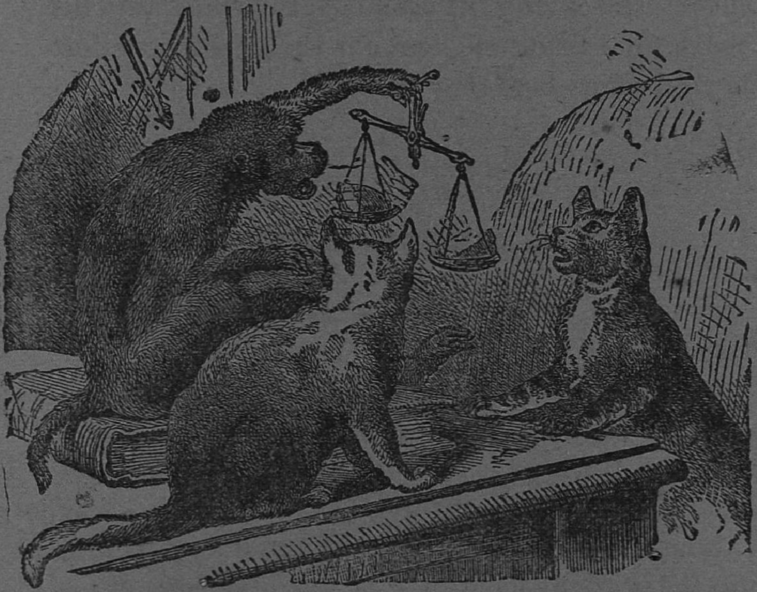
Mercury appeared as before, and, hearing from him that his tears were caused by the loss of his axe, dived once more into the stream, and bring-

ing up a golden axe, asked him if that was the axe he had lost.

"Ay, surely," said the man eagerly, and was about to grasp the treasure, when Mercury, to punish his impudence and lying, not only refused to give him that, but would not so much as restore him his own axe again.

X. THE MONKEY AND THE CATS.

Two cats having stolen some cheese could not agree about dividing their prize. To settle the dispute, they referred the matter to a monkey. He



readily accepted the office, and put a piece of the cheese into each scale of the balance.

"Let me see," said he, "this lump outweighs the other." So he bit off a piece to reduce it to a balance. Then the opposite scale became the heavier, which gave reason for a second mouthful.

"Hold, hold," said the two cats, "give us the rest and we will be satisfied." "If you are satisfied," returned the monkey, "justice is not; a case of this intricate nature is by no means so easily settled." Upon which he continued to nibble first one piece and then another, till the cats, seeing their cheese rapidly diminishing, entreated him to give himself no further trouble, but surrender the remainder.

"Not so fast, I beseech you, friends," replied the monkey, "we owe justice to ourselves as well as to others; what remains is due to me in right of my office." So saying, he crammed the whole into his mouth, and made off, leaving the cats to comfort themselves as best they could.

XI. GEORGE WASHINGTON.

George Washington was a famous general in America, and he is remembered as a great and good man. When George was a child about six years of age, some one made him a present of a small hatchet. Highly pleased with the weapon, he went about chopping every thing that came in his way without thinking of the harm he was doing. Going into the garden, he unluckily tried the edge of his hatchet on a cherry-tree, stripping it of its bark and leaving little hope of its recovery.

The next morning, when his father saw the tree which was a great favourite, he inquired who had done the mischief, declaring he would not

have taken five guineas for it; but no one could inform him of the offender. At length, however, came George with the hatchet in his hand into the place where his father was, and the culprit was immediately suspected.

"George," said the old gentleman, "do you know who killed that beautiful cherry-tree yonder in the garden?" The child hesitated for a moment, and then nobly replied: "I cannot tell a lie, father; you know I cannot tell a lie. I cut the tree with my hatchet." His father was delighted that his boy spoke the truth. "Come to my arms, my boy," he exclaimed, "glad am I, George, that you have had the courage to tell the truth. You have paid me for the loss a thousandfold. Such an act of heroism in my son is of more worth than many cherry-trees, though they bore blossoms of silver and fruits of gold!"

XII. BRUCE AND THE SPIDER.

More than 500 years ago, the king of England tried to conquer Scotland. The leader of the Scotch was Robert Bruce. The English king having powerful armies, Bruce suffered many defeats, and underwent many hardships, before he made his country free. At one time, after many disasters, being obliged to hide himself from his enemies, he took shelter in a small hut. He was in such distress that he began to think of giving up his

efforts to restore freedom to Scotland. One morning, while lying on his wretched bed, Bruce looked up to the roof, and saw there a spider. It was endeavouring to swing itself from one beam to another, in order to fix the line on which it meant to stretch its web. The spider made the attempt

again and again without success. Bruce noticed that it tried to reach the beam six times, and as often failed.

It then struck him that he had himself fought six battles with the English, and had been six times defeated. As Bruce could not make up his mind as to what was best to be done, he determined to be guided by this spider. If the spider succeeded in its attempt, he would continue the war; if it failed, he would leave Scotland.

The spider made another effort, and reached the beam. Bruce was encouraged to persevere, and the end was that he was successful.

Scott's Tales of a Grand father.

XIII. WASHINGTON AND THE CORPORAL.

During the American war, the commander of a little band of soldiers was giving orders to those under him, about a heavy beam which they were endeavouring to raise to the top of some military works they were repairing. The weight was almost beyond their power to raise, and the voice of the little great man was often heard crying, "Heave away! there it goes! heave, ho!"

An officer, not in military costume, was passing, and asked the corporal why he did not take hold and render a little aid. The latter astonished, turned round with all the pomp of an emperor and said, "Sir, I am a corporal!" "You are, are you?" replied the officer; "I was not aware of that;" and, taking off his hat bowing, he said, "I ask your pardon, Mr. Corporal." Upon this he dismounted and pulled till the sweat stood in drops on his forehead.

When the beam was raised, he turned to the commander and said, "Mr. Corporal, when you have another such job, and have not men enough, send for your commander-in-chief, and I will come and help you a second time!"

The corporal was thunder-struck. It was Washington!

Nelson's Junior Reader.

XIV. THE SAINT BERNARD DOG.

The Saint Bernard dog is very large and strong, with a large head, long hair, and a bushy tail. He is a noble-looking dog, and he is as noble and intelligent as he looks. His home is among the Alpine mountains in Switzerland. There are several very steep and narrow roads, called "Passes," which lead over these mountains into Italy.

There are snow-storms on these mountains even in summer; but in the long winter season they are extremely violent, and the Passes are then very dangerous. These storms sometimes come on very suddenly, often after a bright and pleasant morning. The snow falls so thickly that in a few hours the traveller is buried beneath the drifts.

Hundreds of persons have lost their lives in trying to pass over these mountains during the winter season. But many lives have been saved by the sagacity and kindness of the St. Bernard dogs. These dogs take their name from the convent of St. Bernard where they are kept. This house is situated far up in the Pass of the Grand St. Bernard, one of the most dangerous of the Alpine Passes. Here devoted monks live all the year for the purpose of aiding travellers; and with the help of their dogs they are able to save many lives.

The dogs are trained to look for lost travellers; and every day in winter they are sent out, generally

in pairs. One has a basket of food and a flask of wine or brandy strapped to his neck. The other has a cloak strapped upon his back. Thus any poor fainting man, whom they may find, may be at once supplied with food and clothing.

If the man can walk, they lead him towards the convent barking loudly all the way for help, and to let the monks know that they are coming back. If the man is so faint and benumbed that he cannot move, they go back to fetch the monks and guide them to the spot where he is lying.

Sometimes the traveller is buried deep in the snow. If the monks were alone, they could never find him, but the keen scent of the dogs discovers him, and they scratch up the snow with their feet, and they bark and howl till the monks come to the spot.

One dog is said to have saved in this way as many as 42 lives. Its name was Barry, and it was as ingenious as it was brave. Once a woman who was going up the mountain with her little son was carried away by a snow-slip. Barry found the little boy unhurt, but cold and stiff. He managed however to get him on his back, and thus carried him to the door of the convent where he was taken good care of by the monks.

XV. BENARES.

Benares, Váranási or Kási stands on the northern bank of the Ganges, 421 miles N. W. of Calcutta. The river, more than a third of a mile in breadth, sweeps round like a bay, and is crossed by means of a bridge of boats. The city extends for about three miles along the river, and is one mile in breadth. The streets are crooked, and some of them so narrow as not to admit carriages. Many of the houses are built of stone, and some of them are six stories high. In a few cases, there are passages between the upper parts of houses on opposite sides of streets.

Benares is said to stand on the points of Siva's trident, and is a famous place of pilgrimage. The principal temple is dedicated to Siva. Worshippers pour Ganges water upon the lingam, and throw flowers into a well. Aurangzib pulled down the original temple, considered to occupy a still more sacred spot, and built a mosque on it with the materials. He also destroyed a temple of Vishnu on the bank of the river, and erected a mosque with tall minarets.

The northern bank of the river is high. There are enormous stone ghauts, or flights of steps, down to the water, and these are crowded by thousands of people. Along the edge of the stream there are many little wooden stages, a few inches above the water, on which people sit repeating their prayers, and occasionally dipping their hands into the water.

Everywhere there are crowds of devotees, vociferating the names of their gods, and asking money from the pilgrims. People come to Benares to die in the hope of securing admission to heaven. Formerly Sanskrit was much studied at Benares, and Brahmins spent years in committing to memory Sanskrit verses. *C. V. E. S. Fourth Book.*

XVI. DIALOGUES—No 1.

The School-Boy.

Gopál. Rámaswámi, I am to join your school to-morrow. Will you let me go with you?

Rámaswámi. Yes, I shall be happy to take you.

G. At what time must we go?

R. The school begins at 10 o'clock.

G. What class will the master put me into?

R. That depends upon how much you know.

G. When must we prepare our lessons?

R. We must learn them out of school, and when we are in class we must answer the questions of the master.

G. What fee must I pay?

R. You will probably have to pay one rupee for entrance fee, and eight annas a month.

G. What will happen if I do not pay my fee regularly?

R. If you do not pay your fee at the fixed time, your name will be struck off the rolls.

G. Will not the master receive the fee in arrears?

R. Only for one week, after that you will have to pay a fresh entrance fee.

G. Will the master give me books for nothing?

R. No, you must provide yourself with the necessary books.

G. Do the boys play at all after school?

R. Some of them play at cricket, but most of them go home and amuse themselves there or learn their lessons.

G. Do you think that there will be any boys in my class bigger than I am?

R. Yes, there will most likely be several bigger, and a good many older.

XVII. THE FROGS WHO DESIRED A KING.

A COMMONWEALTH of frogs, weary of liberty and desiring a change, petitioned Jupiter to grant them a king. The good-natured deity, in order to indulge their request with as little mischief to the petitioners as possible, threw them down a log.

At first they regarded their new monarch with great reverence, and kept at a most respectful distance from him, but perceiving his tame and peaceful disposition, they by degrees ventured to approach him with more familiarity, till at length they conceived for him the utmost contempt. In this disposition, they renewed their request to

Jupiter, and entreated him to bestow upon them another king. The Thunderer, in his wrath, sent them a crane, who no sooner took possession of his new dominions, than he began to devour his subjects one after another in a most capricious and tyrannical manner.

They were now far more dissatisfied than before; but on applying to Jupiter a third time, they were dismissed with this reproof, that the evil they complained of they had imprudently brought upon themselves, and that they had no other remedy now but to submit to it with patience.

XVIII. THE TWO COATS.

The following story is told of Cyrus, king of Persia. One evening when he was a boy, his father asked him what he had done or learned that day. "Sir," replied Cyrus, "I was punished for deciding unjustly." "How so?" said his father.

"There were two boys," answered Cyrus, "one of whom was a great boy and the other a little boy. Now it happened that the little boy had a coat that was much too big for him; but the great boy had one that was far too small. The great boy proposed to the little boy to change coats with him, for they would then be exactly fitted. The little boy would not agree to this; upon which the great boy took his coat away by force, and gave his own to the little boy in exchange. As I was

then passing by, they agreed to make me judge of the affair. I decided that the little boy should keep the little coat, and the great boy the great one. For this judgment the teacher punished me."

"Why so?" said the father of Cyrus, "was not the little coat most proper for the little boy, and the large coat for the great boy?"

"Yes, sir," answered Cyrus, "but my master told me I was not made judge to examine which coat best fitted either of the boys, but to decide whether it was just that the great boy should take away the coat of the little one without his consent; and that therefore I had decided unjustly."

C. V. E. S. Fourth Book.

XIX. THE WIND, THE SUN, AND THE TRAVELLER.

A DISPUTE once arose between the north wind and the sun about the superiority of their power; and they agreed to try their strength upon a traveller, as to which should be able to get off his cloak first.

The north wind began, and blew a very cold blast, accompanied with a sharp driving shower. But this, and whatever else he could do, instead of making the man quit his cloak, obliged him to fold it about his body as close as possible. Next came the sun, who, breaking out from a thick watery cloud, drove away the cold vapours from the sky, and darted his sultry beams upon the head of the poor weather-beaten traveller. The

man growing faint with the heat, and unable to endure it any longer, first throws off his heavy cloak, and then flies for protection to the shades of a neighbouring grove.

XX. THE JACKDAW IN BORROWED FEATHERS.

A JACKDAW was vain enough to imagine that he wanted nothing but the dress to render him as elegant a bird as the peacock. Puffed up with this vain conceit, he plumed himself with a sufficient quantity of their most beautiful feathers, and in this borrowed garb, forsaking his old companions, endeavoured to pass for a peacock.

He, however, no sooner attempted to associate with those elegant creatures than his affected strut betrayed the vain pretender. The offended peacocks, plucking from him their degraded feathers, soon stripped him of his gentility, reduced him to a mere jackdaw, and drove him back to his brethren, by whom he was now equally despised, and justly punished with general derision and disdain.

Cham. Moral Class-Book.

XXI. THE FOREST TRIBES OF INDIA.

The hills and forests in the centre of India are inhabited by a people differing widely from those who occupy the plains. They are small, black, slender, but active, with a quick and restless eye. They wear few clothes and are armed with bows and arrows. They live in scattered, and sometimes movable, hamlets. Most of them subsist on the produce of their own imperfect cultivation, and on what they obtain by exchange from the plains. Wild berries and fruit often form an important part of their food. They occasionally kill game. Many of them keep cattle and rear fowls. Some gain a livelihood by collecting gums and dye-stuffs.

The wild tribes differ from the Hindus of the plains in many of their customs. Caste does not prevail among them; most of them kill and eat oxen; and they are all much given to spirituous liquors. The dead are generally buried, and with them their weapons. Brahmins are not venerated, but there are priests who profess to be skilled in magic and foretelling events. The goddess supposed to occasion small-pox is regarded with especial awe. As they are liable to be carried off by beasts of prey, a god, called the "lord of tigers," is worshipped in some parts.

The Khonds in Orissa propitiate the earth-goddess. Formerly they offered human sacrifices to her, asserting that, if they did not do so, their crops would fail. This horrible custom was forbidden by the British Government. In one important respect the forest tribes are superior to many of the people of the plains, for, as a rule, they speak the truth.

The early history of the forest tribes is uncertain. Some suppose them to be remains of the aborigines or first inhabitants of India. In the Deccan they were in their present state at the time of the invasion of the Aryan tribes.

C. V. E. S. Fourth Book.

XXII. NAPIER AND THE JUGGLER.

Sir Charles Napier was an English General of extraordinary courage and determination. He was born in the year 1782. As a child he was weak and sickly, but of a noble spirit. Bold and fearless, he was at the same time compassionate as a girl.

When he became a general, he took the right method for inspiring his men with his own heroic spirit. He worked as hard as any private soldier in the ranks. "The great art of commanding," he said, "is to take a fair share of the work. The

man who leads an army cannot succeed unless his whole mind is given to his task."

An anecdote of his interview with a famous Indian juggler shows his cool courage as well as his simplicity and honesty of character. After a certain battle, this juggler visited the camp and performed his feats before the general, his family, and staff. Among other performances, the man cut in two with a stroke of his sword a lime or lemon placed in the hand of his assistant.

Sir Charles thought there was some collusion between the assistant and the juggler. To divide by a sweep of the sword on a man's hand so small an object without touching the flesh, he believed to be impossible. To determine the point, he stretched out his right arm, and offered his own hand for the experiment.

The juggler looked attentively at the hand, and said he would not make the trial. "I thought I would find you out!" exclaimed Sir Charles. "But stop," added the juggler, "let me see your left hand." The left hand was submitted, and the man then said firmly, "If you will hold your arm steady, I will perform the feat."

"But why the left hand and not the right?" asked Sir Charles. "Because," replied the juggler, "the right hand is hollow in the centre, and there is a risk of cutting off the thumb; the left is high, and the danger will be less." Sir Charles was startled. "I got frightened," he afterwards said,

"I saw it was an actual feat of delicate swordsmanship."

"If I had not abused the man before my staff and challenged him to the trial, I honestly acknowledge I would have retired from the encounter. However, I put the lime on my hand, and held out my arm steadily. The juggler balanced himself, and with a swift stroke cut the lime in two pieces. I felt the edge of the sword on my hand as if a cold thread had been drawn across it."

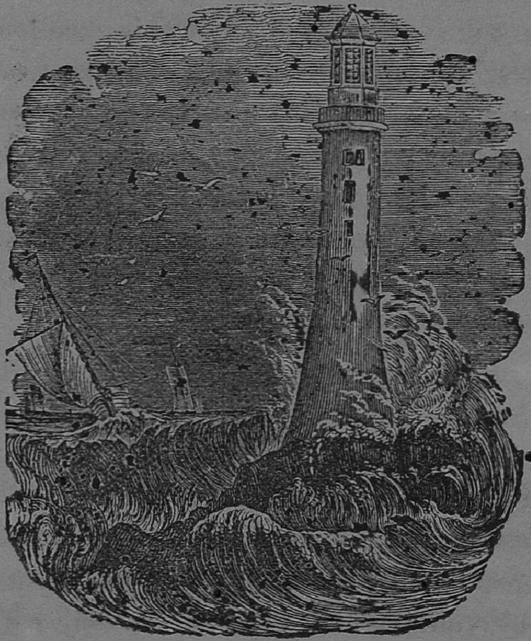
XXIII. GRACE DARLING.

In the month of September 1838, a steam-vessel, proceeding from Hull to Dundee, encountered some rough weather. The vessel not being strong, and the machinery of the engines defective, she was wrecked off the coast of the north of England. Many of the crew and passengers were washed off the deck and drowned; and in a situation of such great peril, no one expected to escape.

Early in the morning, the family who dwelt in the North Sunderland light-house, on looking abroad, beheld the vessel on the rocks, with a powerful sea beating upon her, and threatening her with complete destruction. Darling, the keeper of the light-house, would fain have gone in his boat to rescue a few of the distressed passengers, but he despaired of carrying his little bark through such a heavy sea.

He was at length encouraged to make the attempt by his daughter, Grace, a girl of 22 years of age, who offered to accompany him and work one of the oars. They went; they reached the vessel; nine persons trusted their lives to the boat; and, notwithstanding the raging of the sea, the whole party arrived safely at the light-house, where every necessary attention was shown to the individuals who had been rescued.

As no other persons were saved from the wreck, it may be concluded that these would have perished had it not been for the heroism of Grace Darling, who was willing to risk her own life



rather than allow so many fellow-creatures to sink before her eyes, without an effort being made on their behalf.

The generous conduct of this young woman attracted much attention. Her praises were, for a time, in every mouth. Artists flocked to her lonely dwelling to take her portrait, and depict the scene in which she had been engaged. A sum exceeding six hundred pounds was presented to her; and some of the most eminent persons in the land wrote letters to her containing warm expressions of regard.

It is to be hoped that her name and her heroic act will not soon be forgotten, for less admirable actions, which took place several thousand years ago, are still remembered. Yet this excellent girl, as modest as she was brave, was heard to remark that she never would have supposed that she had done anything extraordinary, if her conduct had not been so much spoken of by others.

Cham. Moral Class-Book. Heroism.

XXIV. DIALOGUES—No. 2.

Master and Pupil.

Pupil. Sir, my father told me to ask leave for a week. Will you please to grant it to me?

Master. I am sorry to hear that you want leave, as you are now getting on well with your lessons, and I am afraid you will fall behind your class-mates.

P. Sir, I will endeavour to keep up my lessons.

M. But you will lose the benefit of the instruction given in class.

P. Sir, my cousin is in the class, and I will get him to let me see his note-book.

M. What is the reason that you want leave?

P. Sir, my father has to go to Madras to perform a ceremony, and there is no one here to provide me with food.

M. Well, as you have a good reason to give, you may have one week's leave, but when you return you will be examined in the work that has been gone through, and you cannot be allowed to remain in the class unless you show a certain amount of proficiency.

XXV. THE OWLS.

We are told that the Sultan Mahmud, by his perpetual wars abroad, and his tyranny at home, had filled his dominions with ruin and desolation, and half depopulated the Persian empire. The vizier to this great Sultan, pretended to have learned

of a certain dervise to understand the language of birds, so that there was not a bird that could open its mouth but the vizier knew what it was he said.

As he was one evening with the emperor, on their return from hunting, they saw a couple of owls upon a tree that grew near an old wall out of a heap of rubbish. "I should like to know," says the Sultan, "what those two owls are saying to one another; listen to their discourse, and give me an account of it." The vizier approached the tree, pretending to be very attentive to the two owls.

Upon his return to the Sultan, "Sir," said he, "I have heard part of their conversation, but dare not tell you what it is." The Sultan would not be satisfied with such an answer, but forced him to repeat, word by word, everything the owls had said.

"You must know then," said the vizier, "that one of these owls has a son, and the other a daughter, between whom they are now discussing a treaty of marriage. The father of the son said to the father of the daughter, in my hearing, 'Brother, I consent to this marriage, provided you will settle upon your daughter fifty ruined villages for her portion.' To which the father of the daughter replied, 'Instead of fifty I will give her five hundred, if you wish it. God grant a long life to Sultan Mahmud; whilst he reigns over us, we shall never want ruined villages.'"

The story says that the Sultan was so touched with the fable, that he rebuilt the towns and

villages which had been destroyed, and from that time forward consulted the good of his people.

XXVI. CALCUTTA.

Calcutta, the capital of British India, stands on the eastern bank of the Hooghly, about 100 miles from the sea. In 1698, the English purchased three villages near the river, one of which was named Calicotu, from a temple of the goddess Cáli. Hence the English called this new settlement Calcutta.

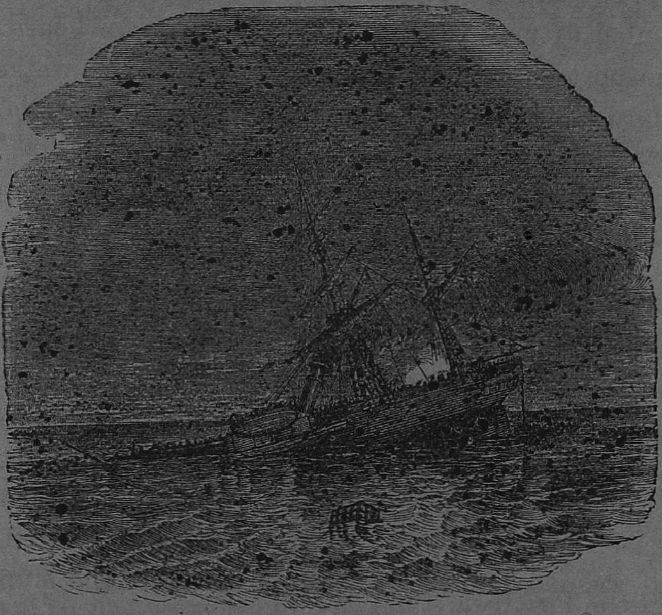
Warehouses were erected, and the town was slightly fortified. In 1756, Calcutta was captured by the Nawab of Bengal, and the English were shut up in the Black Hole. The place was soon retaken by Clive, who afterwards commenced the erection of Fort William, one of the largest and strongest fortresses in India.

The country around Calcutta is low and marshy. The site was chosen chiefly on account of the river, which is about half a mile wide, and deep enough for large ships. Great quantities of produce are brought down the Ganges in boats to be sent to other countries from Calcutta. In sailing up the Hooghly to Calcutta, the masts of ships, moored close to the bank, seem like a forest. Steam-vessels and country-boats are seen plying in all directions.

Calcutta extends for about seven miles along the river; its breadth is about two miles. It is divided into two portions. The northern part occupied by natives, has narrow crowded streets, with mean houses. The southern part, where Europeans reside, has in general broad streets, with large handsome buildings. The esplanade is an extensive park, stretching along the river and separating the fort from the city. The residence of the Governor-General, with a fine dome, is situated on the northern verge of the esplanade. To the south, separated by rows of fine houses, stands the cathedral, a noble edifice. On account of its numerous fine buildings, Calcutta has sometimes been called "The City of Palaces."

XXVII. THE LOSS OF THE "ROYAL GEORGE."

In the month of August 1782, a sad calamity took place near Portsmouth, by which many hundreds of brave sailors suddenly found a watery grave. They belonged to the "Royal George," a fine ship which carried one hundred guns. She was the finest ship of the English fleet, and Admiral Kempenfelt's blue flag floated from one of her masts.



When nearly ready to go to sea, it was found by the first lieutenant that the water-pipe was out of order. It was not thought necessary to put the vessel into dock in order to repair her, but only to "heel" her over—that is, weigh her down on one side till the damaged part was above water and the workmen could do what was required.

A number of men were sent from one of the dockyards to help the carpenters in their work. The great guns on one side were run out as far as possible, and those on the other side were brought into the middle of the ship. This made her lean over as much as was needful, and so the workmen got at the mouth of the water-pipe which wanted mending.

Just then a lighter came alongside the "Royal George" laden with casks of rum; and a large number of men were told to take them on board. The port-holes were almost level with the water before the arrival of the lighter, and, when the men went to take in the casks, the ship "heeled" over still more, and the water began to wash into the lower deck ports.

The carpenter saw the peril that both ship and crew were in, and ran to the second lieutenant, who was on duty, and told him of it. The lieutenant was angry that the carpenter should "presume to dictate to him," and ordered him back to his work. A breeze began to rise, and, seeing the danger increase, the man went a second time to the officer, and warned him that all would be lost if the ship was not righted instantly, but he only received oaths for his pains.

The lieutenant, however, at length ordered the drummer to summon the men, in order to put the guns in their usual places, but it was too late. Before the drum could be beaten the water was

rushing in fast at the open port-holes, and, almost before help or rescue could be as much as thought of, the brave ship sank, carrying down with her the admiral, officers, men, and visitors on board to the number of many hundred souls.

So sudden was the disaster, that only a few who happened to be on the upper deck could save themselves. Admiral Kempenfelt was in his cabin writing, when he and all his crew thus perished on a fair day, in sight of land, and surrounded by a fleet of ships.

XXVIII. RULES FOR HEALTH.

Four things, above all others, are required for keeping the organic structure of the body in a healthy performance of its functions. These are air, food, exercise, and cleanliness, and all must be had under proper regulations.

Air is only in a proper state for supporting the organic functions when it has a fifth of oxygen in its composition—that is, when it is in its usual state, as found in the atmosphere. In a room which does not communicate freely with the open air, we soon reduce the quantity of oxygen; in such circumstances, every breath we draw is detrimental to health.

Hence, all sitting and sleeping apartments should be large, and have the roof high, or else should have a constant communication with the open air. Schools, and all places where many people assemble, should be well ventilated. The air, however, is nowhere so wholesome as out of doors, and there, accordingly, every human being should spend a considerable portion of every day.

Wholesome food is the second great requisite for health. Of the numerous articles of food, some are not easily digested, as dried meal, oily dishes and fruits, especially those which consist of the kernels of nuts. These, being likely to derange the stomach and occasion pain, ought to be avoided, or only indulged in sparingly.

Of the beverages commonly in use, all those which contain alcohol, as wine, brandy, toddy, and arrack are hurtful to the digestive powers. When a judicious selection of articles of meat and drink has been made, it is still to be remembered that a certain quantity is all that nature demands. If, under the influence of a false appetite, we eat or drink more than is required for sustenance, we overload and embarrass the stomach, and prepare for ourselves many serious evils.

Moderate exercise is necessary to health. The direct object of supply is to allow of waste. As fast as the body is taking in new substance, it is giving off something equivalent, and thus a perpetual freshening flow is kept up. Now, in a certain state of inactivity, this flow is too languid. A

certain animation of mind, and a certain exertion of the muscular system, are necessary for keeping it up, for the muscles, when exerted under the influence of a willing and sprightly mind, take in fresh substance from the blood.

We were designed to *labour*—to earn our bread by the sweat of our brow. We have therefore been provided with organs fitted to perform labour. When these organs are used in the way ordained by Nature—namely, in the way of moderate exercise,—her intention is fulfilled, and health is the consequence. When, from indolence or bad habits, we do not exercise our bodily frames, infirmity and bad health ensue.

When, in addition to imperfect exercise, there is a want of pure air, the evil consequences to health are proportionally increased. On the other hand, the mind and body ought not to be exercised above their strength, for by such means either may be so injured that death will be hastened.

The fourth requisite for health is cleanliness. Bathing, entire or partial, and frequent and regular changes of apparel, are necessary to enable the skin to perform its excretory function. Not knowing this, or from bad habits, many individuals do not wash themselves sufficiently, and hence not only render their persons less healthy, but become unseemly and disagreeable to others. The cleanliness of our clothes, however humble they may be, is equally important, and our apartments should be

kept dry and regularly swept and well aired. As with our persons and houses, so with the streets and towns we dwell in, they should be daily cleaned, and no putrid matter or stagnant water be allowed to collect in their vicinity. It is of great importance to form habits of cleanliness in early life. When thus formed, they are scarcely ever after neglected. *New American Fourth Reader.*

XXIX. THE VALUE OF KNOWLEDGE.

Gain all the knowledge you possibly can, and on all subjects. There is a proverb which says, "Keep a thing seven years, and you shall find use for it." This is certainly true of knowledge. Let the kind of knowledge you obtain, be what it may, at some time or other in your life, you will find it to be of service to you.

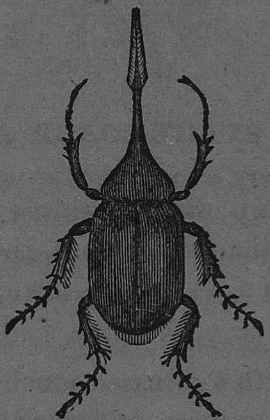
There is a story of a man who owed his life and his liberty to the knowledge which he had acquired of the habits of insects. This man was an Eastern vizier, or prime minister, and the knowledge that saved his life was what he had learned of the habits of the beetle.

Having fallen under the displeasure of his royal master, this minister was condemned to death; but while waiting the execution of the sentence, he was imprisoned in the highest room of a very lofty

tower, of great massiveness and strength. His wife was greatly distressed at the misfortune which had befallen her husband, and one night she came to weep below his window.

He took the occasion to drop a note to her, in which he had written these words: "Cease your grief; go home, and procure for me the following things,—a live black beetle, a little rancid butter, a skein of fine silk, a piece of pack-thread, a skein of whip-cord, and a coil of stout rope."

On her returning to the foot of the tower with these articles, the vizier told her to touch the head of the beetle with the butter, to tie one end of the silk thread around the insect, and then to place it on the wall of the tower, with its head exactly toward the window. She did precisely as she was directed by her husband.



Now, it is the habit of the beetle to move in the direction of any strong scent in front of it. Accordingly, drawn by the smell of the butter on its head,

it continued to ascend the tower, till it reached the vizier's window, and thus put the prisoner in possession of one end of the silk thread.

Having obtained this thread, he directed his wife to fasten the pack-thread to the other end of it. He thus was able to draw up the pack-thread; and by means of that, he drew up the whip-cord, which in a similar manner enabled him to obtain the end of the stout rope, and this he fastened to an iron bar across the window.

By the help of this rope he descended from the window to the ground, and succeeded in making his escape. Thus, he was indebted for his deliverance from captivity and from death, to his knowledge of that simple fact in regard to the habits of a little beetle.

XXX. A STAGE-COACH ADVENTURE.

A FEW years ago when highway robberies were more frequent than at present, the passengers of a stage-coach, on its way to town, began to talk about robbers.

One gentleman expressed much anxiety lest he should lose ten guineas, and was advised by a lady who sat next to him to take it from his pocket and slip it into his book, which he did immediately. It was not long before the coach was stopped by a highwayman, who rode up to the window on the

lady's side, and demanded her money. She declared that she had none, but told him that if he would examine the gentleman's book, he would there find ten guineas.

The gentleman submitted patiently to the examination and robbery, but when the highway man had departed he loaded his travelling companion with abuse, declaring her to be in confederacy with the robber.

She confessed that appearances were against her, but said that if the company in the stage-coach would sup with her the following evening in town, she would explain a conduct which seemed so mysterious. After some debate, they all accepted her invitation, and the next evening were ushered into a magnificent room, where a very elegant supper was prepared.

When the supper was over, she produced a pocket-book, and addressing the gentleman who had been robbed, she said, "In this book, sir, are bank notes to the amount of a thousand pounds. I thought it better for you to lose ten guineas than for me to lose this valuable property which I had with me last night. As you have been the means of my saving it, I entreat your acceptance of this note for one hundred pounds."

XXXI. THE ARTFUL ARAB.

MANY years ago, in one of the Arabian tribes, there was a man, named Nabor, who owned a beautiful horse, that was famous for its fleetness and docility. This horse was greatly coveted by an Arab named Daher, who belonged to another tribe.

Daher had offered his camels and many valuable treasures for the animal, but in vain, as the owner could not be induced to sell it. The artful Arab hope to obtain the object of his eager desire.

He resolved to stain his face with the juice of a certain herb, to clothe himself in rags, and to bandage his legs, so as to appear like a blind beggar. Thus disguised, he went and lay by the roadside to wait for the owner of the horse, who he knew would pass that way.

When he saw Nabor approaching on his beautiful steed, he cried out in a feeble voice, "I am a poor stranger; for three days and nights I have been unable to move from this spot to seek for food. I am dying; help me, and Heaven will reward you."

Nabor kindly offered to take him on his horse and carry him home; but the rogue replied, "I cannot rise; I have no strength left." Nabor, touched with pity, dismounted, led his horse to the spot, and with great difficulty helped the seeming beggar to mount upon his back. But no sooner was Daher placed in the saddle, than he put spurs to the horse, and galloped off, calling out as he did so, "It is I, Nabor. I have got the horse; and

you will never see it again. Good-bye, my simple friend."

Nabor was at first overcome with amazement and grief; but he soon recovered, and ran after the thief, shouting to him to stop, as he had something to say to him. Certain of not being overtaken, the latter turned, and halted a short distance from Nabor, who was armed only with a spear. "You have taken my horse," said Nabor, "and, since Heaven has so ordered it, I am resigned to the loss; but I earnestly entreat you never to tell any one how you obtained him."

"And why not?" said Daher. "Because," replied the noble Arab, "another man might be *really* ill and in distress, and men would fear to afford him assistance. You would thus prevent others from performing any act of charity, for fear of being duped as I have been."

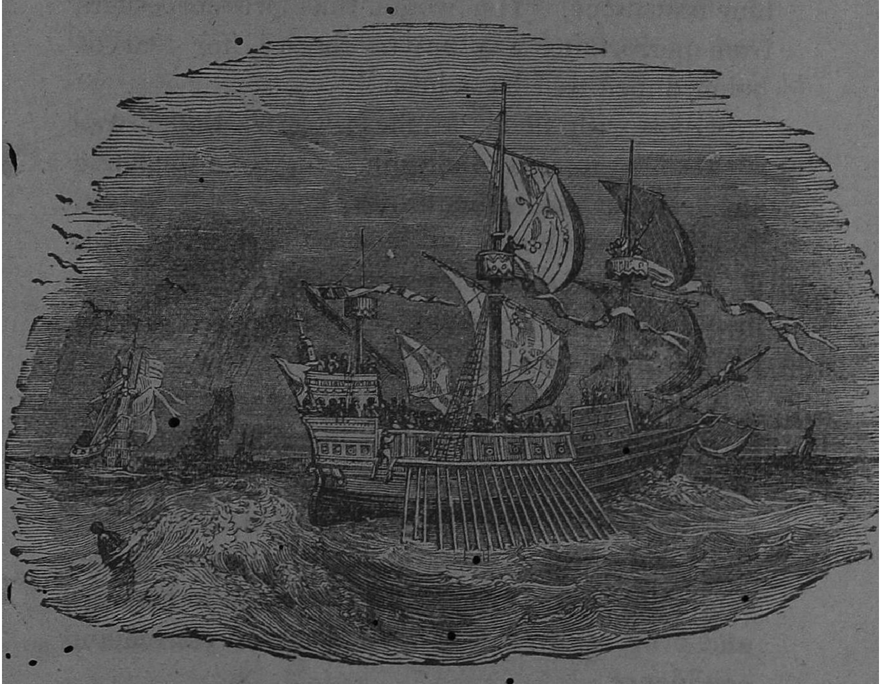
Struck with shame at these words, Daher was silent for a moment; then springing from the horse and leading him to his owner, he said: "Nabor, take back your horse. Woe be unto me if I should, by my wicked deed, stop the springs of charity in men's breasts! I repent of the wrong which I was about to commit."

Nabor was rejoiced at the recovery of his beautiful horse; but he was still more glad to perceive that his words had been the means of reclaiming a brother from wickedness and crime. He offered the hand of forgiveness and friendship to Daher, compelled him to accompany him home to his tent, and ever afterwards treated him with esteem and confidence.

XXXII. THE PORTUGUESE BROTHERS.

In the beginning of the 16th century, some Portuguese vessels sailed from Lisbon to Goa, a very great, rich, and flourishing colony of that nation in the East Indies. On board of one of these vessels there were no less than twelve hundred souls—mariners, passengers, priests, and friars.

The beginning of their voyage was prosperous; but after they had doubled the southern extremity of the great continent of Africa, called the Cape of Good Hope, and were steering their course northeast to the great country of India, the ship struck upon a rock, which shattered it, and permitted the water to come in, so that it could not fail soon to go to the bottom.



The pinnace, a small vessel, carried on board, was now launched by the captain, who threw into it a bag of biscuits and a few other provisions. He then jumped in with nineteen others, who, with their swords, prevented the coming in of any more, lest the boat should sink.

In this condition, they put off into the great Indian Ocean, without a compass to steer by, or any fresh water but such as might chance to fall from the heavens. The ship, it is supposed, soon after sank, with the many unfortunate persons whom it contained.

Those in the pinnace rowed to and fro four days in the most miserable condition, when the captain, who had for some time been in weak health, died. This added, if possible, to the distress of the rest, for now they fell into confusion; every one wished to govern, and no one was willing to obey. At length they agreed to elect one of their number to the command, and to follow his directions.

This person proposed to the company to draw lots, and to cast every fourth man overboard, that their small stock of provisions might last a little longer. They were now nineteen persons in all, including a friar and a carpenter, both of whom they agreed to exempt, as the one was useful to comfort them in their last extremity, and the other to repair the pinnace in case of a leak or other accident. The same compliment they paid to their new captain, he being the odd man, and his life of much consequence. He refused their

indulgence a great while, but at last they obliged him to acquiesce; so there were four to die out of the sixteen remaining persons.

The first three, after having performed the rites of their religion, submitted to their fate. The fourth was a Portuguese gentleman, who had a younger brother in the boat, and he, seeing the elder about to be thrown overboard, most tenderly embraced him, and with tears in his eyes, begged to be allowed to die in his room. His brother, he said, had a wife and children, besides three sisters, depending on him, while he himself was single, and therefore his life was of much less consequence.

The elder brother, astonished and melted by this generosity, answered that it would be wicked and unjust to permit any other to die for him, especially a brother to whom he was so infinitely obliged. The younger, persisting in his purpose, would take no denial; but, throwing himself on his knees, held his brother so fast that the company could not disengage them. Thus they disputed for a while, the elder brother bidding the younger to be a father to his children, and recommending his wife and sisters to his protection, but all he could say could not make the younger desist. At last the resolve of the elder yielded to the generous wishes of the other, who was thrown into the sea in his stead.

Being, however, a good swimmer, the young man soon overtook the pinnace, and laid hold of the rudder with one of his hands, but a sailor, with

a cutlass, chopped off the hand, and he dropped back into the sea. Then collecting his strength, he laid hold of the boat with the other hand, but this the sailor cut off also. Nevertheless, he still made shift to keep himself above water with his feet and two stumps, which he held bleeding upwards.

This spectacle, with the consideration of his fraternal affection, so moved the pity of the company, that they cried out, "He is but one man; let us endeavour to save his life;" and he was accordingly taken into the boat, where he had his hands bound up as well as the place and circumstances could permit. They rowed all night, and next morning, when the sun arose they descried land, which proved to be the mountains of Mozambique in Africa, not far from a Portuguese colony. There they all arrived safe, and remained until the next ship from Lisbon passed by and carried them to Goa.

Stretch's Beauties of History.

XXXIII. IDIOMS.

I am sorry to inform you that Rámachandran is a very naughty boy. He gives his master a great deal of trouble. He has been absent from school for three days. To-day he tells a lie in saying that he has been sick of fever. He is neither regular nor punctual, and no sooner does he come to the school than he does some mischief either to his class-mates or the furniture. He is very idle; he never finds out any words in the

Dictionary, nor does he learn to recite his lesson. He always mis-spells. At cricket he is very quarrelsome. The day before yesterday he grossly abused some members of his family. What am I to do to improve him? If I keep him at home, how will he get educated? And if I send him to school, the master will expel him. As I am unable to come to any satisfactory conclusion about this matter, I hope you will be kind enough to give me your advice. Please tell me what I can do.

My brother is a student in the Madras College. I went to Madras last week.

Do you know when the examiner will come? This is a long paper; have you finished it?

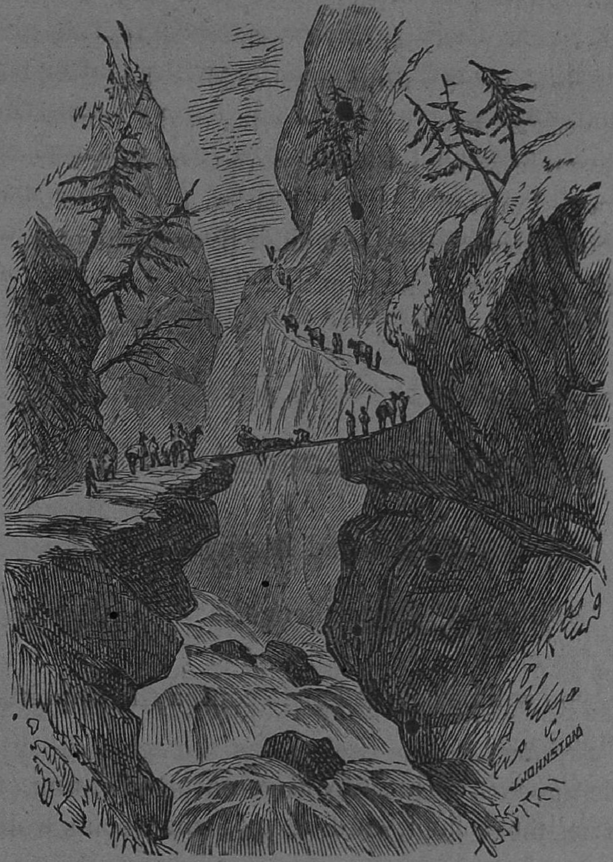
XXXIV. THE JEW'S LEAP.

On the road leading from a place called Santa Cruz to Morocco in the north of Africa, there was formerly a frightful pass which was known by the name of the Jew's Leap. The path was not more than two feet wide, and in one place broke off in a precipice of some hundred feet deep, at the bottom of which was the sea. The smallest slip of the mule or camel would plunge the animal and its rider down the rocks to inevitable and instant death, as there was no bush or anything to lay hold of, by which a man might save his life. Many fatal accidents have happened there, and one in particular, which gave to this terrific pass the name above mentioned.

A company of Jews, six in number, travelling from Santa Cruz to Morocco, came to this place with their loaded mules, in the twilight after sunset. Being anxious to pass it before night, they did not take the precaution to look out, and call aloud before they entered on it. There is a place built at each end of this dangerous road, whence a person may see if others are on it, as the dangerous part is scarcely a quarter of a mile in length. A person hollooing aloud may be heard from one end to the other, and it is the practice of all who go this way to give this signal.

It so happened that a company of Moors had entered at the other end going towards Santa Cruz at the same time as the Jews, and they, like the others, supposing that no one but themselves would dare to pass it at that hour, proceeded without the least precaution. When about half way over, and in a place where there was no possibility of passing each other, or turning either way, the parties met. The Moors were mounted as well as the Jews, and neither party could retire.

The Moors soon became outrageous, and threatened to throw the Jews down headlong; but the Jews, though they had always been treated as slaves and forced to submit to every insult and indignity, yet determined to attempt to force the passage, seeing that they had got into this perilous situation and were without the possibility of retiring, and naturally enough they were not willing to break their necks merely to accommodate the Moors.



The foremost Jew therefore dismounted carefully over the head of his mule, with a stout stick in his hand; the Moor nearest him did the same, and came forward to attack him with a scimitar. Both were fighting for their lives, and neither could retreat from the combat. The Jew's mule was first thrown down the craggy steep, and dashed to pieces by the fall. The Jew's stick was next hacked to bits by the scimitar, when finding it was impossible for him to save his life, he seized

the Moor in his arms, and springing off the precipice both were instantly hurled to destruction. Two more of the Jews and another Moor lost their lives in the same way, together with eight mules. The three Jews who succeeded in escaping, were afterwards hunted down and killed by the relations of the Moors who had lost their lives in the pass, which has ever since been called "The Jew's Leap."

XXXV. DIALOGUES—NO. 3.

Official and Applicant.

Applicant. Sir, I hear that there is a vacancy for a clerk in your office, and I have come to ask if you will be so good as to confer the appointment upon me.

Official. I am afraid you are too young. Have you left school, and if not, what school do you go to?

A. Sir, I left school at Christmas.

O. What class were you in?

A. I was in the third class, Sir; but I have passed the Uncovenanted Civil Service Examination.

O. There are many applicants for this appointment. What reason is there why I should select you?

A. Sir, I am a very poor boy, and I have a large number of persons dependent upon me.

O. Neither of those is a good reason for appointing a person to the Public Service. Can you write a good hand?

A. Here, Sir, is a specimen of my hand-writing.

O. Well that is pretty fair. I suppose you are not able to draft a letter?

A. Sir, I cannot pretend to much proficiency in composition, but I have no doubt that after a little practice, I shall be able to draft letters on ordinary matters of routine.

O. Is there any one in the office that knows you, and can certify to your honesty and diligence?

A. I am well known, Sir, to the Head Clerk, and he has promised, that if I am appointed, he will put me in the way of learning the duties of the office.

O. Well, as you seem to speak English pretty well, I have no objection to take you on trial for a month, when if you give satisfaction, you shall be confirmed.

A. Sir, I return you many thanks for your kindness.

XXXVI. THE GUNPOWDER HARVEST.

More than a hundred years ago, when the Indians dwelling near the Missouri river, in North America, had as yet but little intercourse with Europeans, a merchant went into their country, made them acquainted with fire-arms, and sold

them muskets and gunpowder, receiving furs in exchange.

Some time after, a Frenchman, going upon the same business, with a stock of gunpowder, found that they had still a good deal of that article on hand, so that he could not induce them to buy more. In this difficulty he was tempted to practise a base imposition upon the poor Indians. He persuaded them that gunpowder was a seed, which would grow like millet, if sown in the ground. They consequently sowed all they had, and bought more from him, for which they gave him skins and furs.

The Indians placed a guard to protect the field from wild beasts, and went from time to time to see if the powder was growing. It was not long before they began to suspect the trick which had been played upon them; and when the season had passed without any crop appearing, no doubt of the imposture remained on their minds.

The Indians, however, like most men, can be deceived but once. Some time afterwards the person who had deceived them, though he did not choose to pay them a second visit himself, sent a partner of his to the Missouri, with an excellent assortment of goods.

The Indians, somehow, found out that this Frenchman was associated with the man who had imposed upon them, but still they said nothing to him about the perfidy of his friend. He was allowed to have the public hut, which was in the middle of the village, to deposit his bales in; and there

they were all ostentatiously laid out for the purpose of barter.

The persons who had been tricked into sowing gunpowder now gathered, and entering confusedly into the Frenchman's store, each helped himself to what pleased his fancy, and in the twinkling of an eye the whole stock disappeared. The Frenchman complained loudly of these proceedings, and went to the great chief to demand redress. The chief answered him very gravely that he should have justice done him, but that for that purpose he must wait for the gunpowder harvest. His subjects, he said, had been advised by a Frenchman to sow that commodity; as soon as it was reaped, they were all to commence a great hunt, and all the skins they got were to be given to their present visitor, in return for his goods and for the advice given by his countryman.

The Frenchman alleged that, though gunpowder grew in France, the Missouri ground was not fit for producing it, so that no harvest would ever be reaped from it in that country. But all his reasoning was useless. He returned much lighter than he went, and not a little ashamed of having been corrected in a point of moral duty by a nation of savages.

The effects of the Frenchman's dishonesty did not stop here. The Indians would never again deal with any one of that nation, so that their commerce was entirely lost to France. Such results often arise from unfair dealings. The making

of a particular kind of lace in a certain district of England was some years ago brought to an end, because the article was easily, and therefore very frequently, made to appear good, whilst in reality it was worthless. People being often deceived in it, at length entirely gave up wearing it.

It was stated some years ago, that Ireland could produce as much flax as was needed in the whole of Britain; but, nevertheless, much flax was imported from abroad, and a higher price given for it than for Irish flax. The reason was that Irish flax was often found to be made up wet, or with mud in the inside of the parcels; to make it weigh more, and the effect of the damp was to heat and so injure the material. Similar dishonesty has tended to bring Indian cotton into bad repute.

When a few persons connected with a trade act thus dishonestly, buyers find it necessary to inspect everything before purchasing it. The inspection costs time and trouble, which are as valuable as money in business. A trader, therefore, cannot give so much for goods which he suspects, as for those which he is sure will be sound and good; and if he can have a choice amongst dealers, he will prefer doing business with the honest. In some cases it has been found, as in that of the lace manufacture, that the risk of being cheated is so great, that the trade is altogether given up.

Thus we can easily see how important it is that all dealings should be fair. *Percy Anecdotes.*

XXXVII. THE COLONISTS.

COME, said Mr. Barlow to his boys, I have a new play for you. I will be the founder of a colony; and you shall be people of different trades and professions coming to offer yourselves to go with me. What are you, *A.*?

A. I am a farmer, sir.

Mr. B. Very well! Farming is the chief thing we have to depend upon, so we cannot have too much of it. But you must be a working farmer. Laborers will be scarce among us, and every man must put his own hand to the plough. There will be woods to clear, and marshes to drain, and a great deal of hard work to do.

A. I shall be ready to do my part, sir.

Mr. B. Well then, I shall entertain you willingly, and as many more of your profession as you can bring. You shall have land enough and tools, and you may fall to work as soon as you please. Now for the next.

B. I am a miller, sir.

Mr. B. A very useful trade! The corn we grow must be ground, or it will do us little good. But what will you do for a mill, my friend?

B. I suppose we must make one, sir.

Mr. B. True, but then you must bring with you a mill-wright for the purpose. As for mill-stones, we will take them out with us.

C. I am a carpenter, sir.

Mr. B. The most necessary man that could offer; we shall find you work enough, never fear. There will be houses to build, fences to make, and all kinds of wooden furniture to provide. But our timber is all growing. You will have a great deal of hard work to do in felling trees, and sawing planks, and shaping posts, and the like. You must be a field carpenter as well as a house carpenter.

C. I will, sir,

Mr. B. Very well; then I engage you, but you had better bring two or three able hands along with you.

D. I am a blacksmith, sir.

Mr. B. An excellent companion for the carpenter! We cannot do without either of you; so you may bring your bellows and anvil, and we will set up a forge for you as soon as we arrive. But, we shall want a mason for that purpose.

E. I am one, sir.

Mr. B. That's well. Though we may live in log-houses at first, we shall want brick or stone work for chimneys, and hearths, and ovens, so there will be employment for a mason. But if you can make bricks, and burn lime too, you will be still more useful.

E. I will try what I can do, sir.

Mr. B. No man can do more. I engage you. Who is next?

F. I am a Shoemaker, sir.

Mr. B. And shoes we cannot well do without. But can you make them out of a raw hide, for I fear we shall get no leather?

F. But I can dress hides, too.

Mr. B. Can you? Then you are a clever fellow, and I will have you, though I give you double wages.

G. I am a tailor, sir.

Mr. B. Well! Though it will be some time before we want holiday suits, we must not go naked;

so there will be work for the tailor. But you are not above mending, I hope, for we must not mind patched clothes while we work in the woods.

G. I am not, sir.

Mr. B. Then I engage you, too.

H. I am a weaver, sir.

Mr. B. Weaving is a very useful art, but I doubt if we can find room for it in our colony for the present. We shall not grow either hemp or flax for some time to come, and it will be cheaper for us to import our cloth than to make it. In a few years, however, we may be very glad of you.

J. I am a silversmith and jeweller, sir.

Mr. B. Then my friend, you cannot go to a worse place than a colony to set up your trade in. I am afraid we shall starve you.

J. But I understand clock and watch making.

Mr. B. That is somewhat more to our purpose, for we shall want to know how time goes. But I doubt whether we can give you sufficient encouragement for a long while to come. For the present you had better stay where you are.

K. I am a barber and hair-dresser, sir.

Mr. B. Alas, what can we do with you? If you will shave our men's rough beards once a week, and crop their hair once a quarter, and be content to help the carpenter or follow the plough the rest of your time, we will reward you accordingly.

L. I am a doctor, sir.

Mr. B. Then, sir, you are very welcome. Health is the first of blessings, and if you can

give us that, you will be a valuable man indeed. But I hope you understand surgery as well as physic, for we are likely enough to get cuts and bruises, and broken bones occasionally.

L. I have had experience in that branch too.

Mr. B. And if you understand the nature of plants and their uses both in medicine and diet, it will be a great addition to your usefulness.

L. Botany has been a favourite study with me, sir, and I have some knowledge of chemistry and the other parts of natural history, too.

Mr. B. Then you will be a treasure to us, sir, and I shall be happy to make it worth your while to go with us.

M. I, sir, am a lawyer.

Mr. B. Are you indeed, sir? When we are rich enough to go to law, we will let you know.

N. I am a schoolmaster, sir.

Mr. B. That is a profession which I am sure I do not mean to undervalue; and as soon as ever we have young folks in our colony, we shall be glad of your services. Though we are to be hard-working plain people, we do not intend to be ignorant, and we shall make it a point to have every one taught reading and writing, at least. In the mean time, until we have employment enough for you in teaching, you may keep the accounts and records of the colony.

N. With all my heart, sir.

Mr. B. Then I engage you. Who comes here with so bold an air?

O. I am a soldier, sir; will you have me?

Mr. B. We are peaceable people, and I hope we shall have no occasion to fight. We mean to purchase our land from the natives honestly, and to be just and fair in all our dealings with them. It is my intention, however, to make all my colonists soldiers, so far as to be able to depend on themselves, if attacked, and, that being the case, we shall have no need of soldiers by trade.

P. I am a gentleman, sir; and I have a great desire to accompany you, because I hear game is very plentiful in that country.

Mr. B. A gentleman! and what good will you do us, sir?

P. Oh sir, that is not at all my intention. I only mean to amuse myself.

Mr. B. But do you mean, sir, that we should pay for your amusement?

P. As to maintenance, I expect to be able to kill game enough for my own eating, with a little bread and garden stuff which you will give me. And I shall be content with a house somewhat better than the common ones.

Mr. B. And pray, sir, what inducement can we have to do all this for you?

P. Why, sir, you will have the credit of having *one gentleman* at least in your colony.

Mr. B. Ha, ha, ha! A facetious gentleman, truly! Well, sir, when we are ambitious of such a distinction, we will send for you.

XXXVIII. IMPORTANCE OF EXERCISE.

Bodily labour is of two kinds. The one is that which a man submits to for his livelihood, and the other is that which he undergoes for his pleasure. The following story affords an illustration of the importance of exercise.

There was once a king who had long languished under a bad condition of his body, and who had taken abundance of remedies to no purpose. At length a physician cured him by the following method. He took a hollow ball of wood and filled it with several drugs, after which he closed it up so neatly that nothing appeared. He next prepared a bat by hollowing out the handle as well as that part which strikes the ball. In these he enclosed several drugs in the same manner as he had done in the ball itself. He then ordered the Sultan, who was his patient, to exercise himself every morning with these instruments until he sweated. The story is that the virtue of the drugs perspired through the wood, and cured the Sultan of an illness which all the medicines he had swallowed had not been able to remove.

You will, however, at once understand that what really cured the Sultan was not the influence of the drugs in the wood, but the exercise which the clever doctor had thus persuaded him to take.

Adapted from the *Spectator.*

XXXIX. DIALOGUES—No. 4.

FATHER AND SON.

Father. Rámachandran, I am sorry to hear from your teacher that you are inattentive to your lessons, and do not make progress in your studies.

Rámachandran. The lessons are too hard for me, father, and I am not able to learn them.

F. Why, your younger brother is in the same class, and always secures a good place. If I were you, I should be ashamed to admit that I could not do as well as a boy who is so much smaller.

R. I believe he is a favourite of the master's, and so the master always accepts his answers, whilst he always rejects mine.

F. It is easy for an idle boy to make all these excuses, but I have observed, that when you both return from school, your brother sits down and studies his lessons, whilst you do nothing but play about the street.

R. In the English school they taught me a proverb which is used in England. It is, "All work and no play makes Jack a dull boy."

F. Well, that is a good proverb, but you do not seem to know that there is another part to it, which is, "All play and no work makes Jack an idle Turk." It is necessary for boys to have a proper amount of relaxation, but no one is happy if he spends all his time in amusing himself. Besides which, you well know that I cannot afford to keep you in idleness.

R. I do not see any use, father, in all these dull lessons and hard sums.

F. You are young now, my son, and you cannot be considered the best person to judge of what it is desirable for you to learn. I think you would like to hold an appointment in the public service as I do, and you cannot obtain one without passing a public examination.

R. Hereafter, father, I will endeavour to apply myself more closely to my studies, and I hope that I shall soon be able to make such progress as shall give you every satisfaction.

F. I am glad to hear of your resolution, and I hope that the next time I see your teacher he will be able to give a good account of your diligence.

XL. SPIDERS.

THERE are hundreds of different kinds of spiders. Some are very small, like the smallest of those we see in houses or gardens, and some are very large, with bodies above two inches long, and the legs spread out seven or eight inches. The children of Indian families in Brazil often tie a cord round the middle of some of these monster spiders and lead them about the house for amusement.

Some spiders frequent houses to the great annoyance of tidy house-keepers. Some dwell in the fields, where the hedges sparkle with the dewdrops that rest upon their webs. Some live in the water,

and spin webs around themselves so that they are kept quite dry. Others live in holes in the ground and make curious little trap-doors at the entrance.

The hind part of a spider's body appears like a small round bag, and is much larger than the fore part, or what may be called the breast, from which eight legs project, four on each side. On the head is a pair of pointed saw-like fangs, and at

the end of each of these fangs is a hole, out of which poison flows when the spider bites. It is with this poison that it kills other insects.

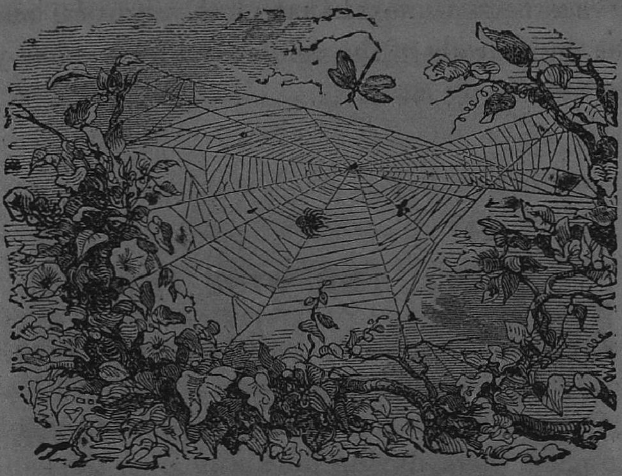
Some kinds of spiders have six eyes, others have eight. They can hear, but where their ears are is not yet known. The skin is tough like leather, and when one of the legs of a spider is torn off it grows again. The spider lays eggs, and many of them carry their eggs about with them, and will rather suffer their legs to be torn off, one by one, than part with the eggs.

The spider gets its food by means of the web which it spins. Inside of its body are a number of small bags, full of a kind of gummy matter. This comes out from very small holes in the hinder part of the body, and hardens when it gets to the air, forming fine threads. Of these the spider makes a kind of cord, by twisting them together with its hind feet.

Some spiders spin threads so fine that ten thousand of them would be no thicker than a hair; others make them so strong that little birds can be held by them. These strong threads are sometimes, in warm countries, stretched from tree to tree, across a footpath, so that men passing along break them without seeing them.

The light fine threads which we see flying about in the air in the evening, and which are called gossamer, are spun by a small spider which travels along on them like a man in a balloon.

The house-spider spins its web in the corners of a roof, just as the fisherman spreads his net in the sea. Threads are fastened from wall to wall, and in the inner part of the web is a cell where the spider lies in wait for flies. As soon as a fly



alights on the web, out darts the spider, sinks its fangs into it, and then leaves it to die. If the fly be a large one, the spider spins threads about it to hold it fast during its dying struggles. After the fly is dead, it is dragged into the cell, and its blood sucked at leisure.

Some kinds of spiders make no web, but spring upon their prey. These can jump to a great distance. When a spider finds itself in any danger

and cannot run away, it rolls up its legs close to its body, and lies quite still, pretending to be dead. You may stick a pin into it then, and it will not stir; but if you leave it alone for a minute, the little rogue will open out its legs again and scamper off.

It has been thought that cloth might be made from the threads of the spider, but no one has yet been able to do so. Laurie's *Readers.—III.*

XLI. THE WISE JUDGE.

A MERCHANT of Arabia, wishing to make a journey into foreign lands, and fearing to leave his silver vessels in the care of his servants, resolved to place them, during his absence, in the hands of a dervish with whom he was intimately acquainted, and in whom he had the utmost confidence.

After an absence of a few months, the merchant returned, and went to the house of the dervish to bring away his treasures. But to his great surprise the dervish denied having any knowledge of them, and heaped all sorts of abuse on him for daring to demand the return of what he had never delivered.

The merchant, accordingly, went in great grief to the Cadi, or judge, to complain of the dervish. The Cadi replied: "Sir, you have been more confiding than prudent; and I hardly know how I can help you, since you have no witnesses to bear testimony to the truth of your statement. However,

do not despair. Call to-morrow about this hour; and I will tell you what can be done."

When the merchant had departed, the Cadi sent one of his slaves to invite the dervish to dinner. The dervish came, and the Cadi received him in a very friendly manner. In the course of conver-

sation, the Cadi intimated to him that he had heard him highly praised for his learning and piety, and that he thought he could not do better than to confide to him an affair of great moment.

"In fact," added the Cadi, "one reason of my sending for you is to beg that you will take care of my treasures during my absence from town, which will be for some months, on particular business. They are far too valuable to be left in the hands of slaves. A more faithful guardian of them I am sure I cannot find; and, if you will consent, I will send the treasure-chests to your house to-morrow night, where they can remain till my return."

The dervish, highly flattered at the confidence reposed in him by the Cadi, told him that he considered it a great honour to be so trusted, and that he would be ready the next day to receive the property, and would take as much care of it as if it were his own. He, no doubt, intended to make it his own, as he had the merchant's plate. After many compliments expressed upon both sides, the dervish retired.

The next morning, when the merchant came, the Cadi told him to go directly to the dervish and to demand his property, and to threaten him, if he still denied having it, with an appeal to the Cadi. The merchant went as he was directed; and when he found that the dervish still persisted in his roguery, he said: "Well, then, I see nothing is left me but to apply to the Cadi for justice, and to him I shall immediately appeal."

Upon this, the dervish was greatly alarmed, fearing that such a complaint made against him to the Cadi would put the latter on his guard; and that thus he might miss the chance of getting the immense treasures of the latter, on account of the paltry silver of the merchant.

He therefore professed to have been joking with the merchant, and said, "Did you think, then, that I meant seriously to deny your claim? I, the devout dervish and, above all, your friend! How could you think I could act in such a manner? No, no, my dear friend; I only meant to frighten you a little; but, since you seem to take my merriment in earnest,

here are your vessels, take them, and may the holy prophet be with you!"

The merchant feigned to believe that it was all meant as a jest, shook hands, and departed with his property. He immediately waited upon the Cadi, and reported to him the happy result of his visit to the dervish, at which the Cadi laughed very heartily, but admonished the merchant to be more careful thereafter with whom he trusted his property.

Hardly had the night set in, when the dervish was on the watch to receive the promised treasures of the Cadi; he watched and watched, however, to no purpose, for nothing arrived. Next morning, he went to the Cadi, and said: "I come to know why you did not send the treasures to me last night."

"For the plain reason," answered the Cadi, "that I have been informed, by a certain merchant, that you are a great rogue; and, depend upon it, you will meet with your just punishment, should a similar complaint ever be brought against you again." The dervish bowed, and left the Cadi in silence and dismay. *American Educational Readers.* Fourth Reader.

XLII. THE BELL ROCK.

On the east coast of Scotland, as you sail along, a tall tower rises out of the waves. The steamer comes near it and you see a smooth strongly built pillar; on the top is a large lantern composed

entirely of glass. It is the Bell Rock light-house. If it were night, and if a storm, such as frequently visits these shores, were to toss your ship on its waves, you would be glad to see from that lantern the cheerful rays it sends through the darkness to tell the sailor where to steer his vessel.

There is an interesting old story told regarding the rock on which this light-house stands. Why is it called the *Bell Rock?* I will tell you. Once there was no light-house there, and often the stormy east-wind drove boats and ships against these rocks and wrecked them.

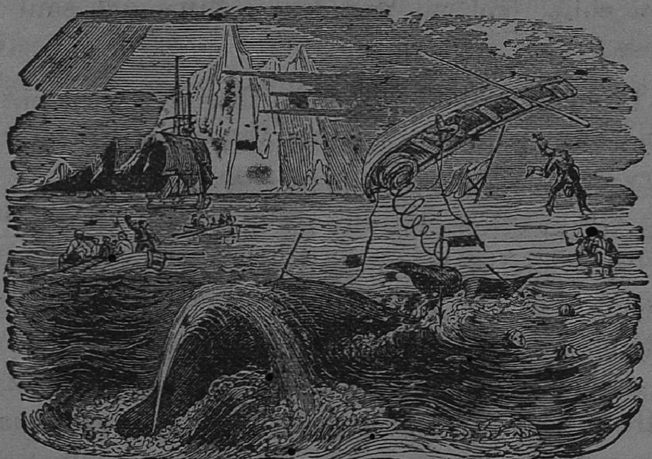
Some kind monks who lived on the shore got a large bell, and chained it to the rock in such a manner that when the waves rose the bell swung heavily, and its melancholy tones warned the seamen of the nearness of danger. A pirate or sea-robber one day was so wicked as to steal the bell. He broke the chain and carried it away; and again the ships had no warning of these dangerous rocks.

It so happened, however, that the very pirate who had done this wicked action was sailing on these seas on a wintry day. Night came on, and the tempest bore heavily on his ship. She had to yield to its violence, and, driven before it, she struck a rock. It was the very rock from which her captain had stolen the bell! By the side of that rock the vessel sank, and her captain perished. It was just that he who had hushed the voice of kindly warning should perish unwarned.

We never see a man or a boy trying to persuade another to do something his conscience is telling him is wrong, without thinking of the fate of the man who silenced the warning bell in these stormy seas.

XLIII. THE WHALE.

The whale is the largest of living creatures. It is often sixty, eighty, or even a hundred feet long. As it floats on the surface of the water, it looks like a small island. Though it lives in the ocean, the whale is not a fish. It has no gills like a fish, but breathes through lungs like ourselves. To do this, it is obliged from time to time to rise to the surface, otherwise it would be drowned. As the whale breathes, it forces a quantity of water through its nostrils. This is done with such force



that the water often rises twenty feet, and the sound can be heard at a great distance.

The chief strength of the whale lies in its tail. By its aid, the largest whales can spring out of the water, as if they were little fish, leaping after flies. With one blow of this powerful weapon it has been known to dash a large boat to pieces, driving men, ropes, and oars, high into the air.

Though so vast a creature, the whale has a small throat. Its food consists of shrimps, small crabs, lobsters and sea-insects. When the whale wishes to feed, it rushes through the water with its immense jaws wide open. Very soon its mouth is filled with a host of small sea-animals and a quantity of water. It then shuts its mouth, drives the water through the whalebone which fringes its jaws, and swallows its prey whole.

The whale finds a home in the Northern or the Southern Ocean, where it lives amid ice and perpetual cold. Every year many ships are sent to these dreary regions to catch whales for the sake of their whalebone and blubber.

The dangers which attend the whale fishery are very great. Sometimes the men suffer much from the intense cold of the Arctic winter. At other times their vessels are crushed like nutshells between huge masses of floating ice, or they are frozen in, and, die of hunger.

Besides this, the capture of the whale itself is full of danger and excitement. As soon as a whale is seen, the signal is given, and the boats which are

always ready, are lowered. Away they row in the direction of their prey.

At the bow of the boat is a long coil of rope, fastened to a staff with a spike of iron at one end, which is called a harpoon, and a man stands ready to thrust it into the huge creature when near enough. No sooner is the whale wounded, than it dives at a rapid rate, dragging the rope after it. In this way it often draws out a mile or more of line.

The men, however, know that it must shortly rise to breathe, so they wait to harpoon it again. This goes on till the animal escapes, or begins to spout blood. Then it is mortally wounded, and the men row for their lives to get out of the way; for its last struggles are terrible. With its huge tail it lashes the water into foam, and no boat within reach would be safe for a moment.

By and by all is over, and the sailors row back to the ship, drawing the dead whale after them. The carcass is fastened to the side of the ship, and the fat is cut off in great pieces, hauled on board, and stowed away in casks. A whale sixty feet long will yield twenty tons of pure oil.—Laurie's *Readers*.

XLIV. MOSES ROTHSCHILD.

At the time of the French Revolution, there lived at Frankfort in Germany, a Jewish banker of limited means, but good reputation, named Moses Rothschild. When the French army invaded Germany, the Prince of Hesse Cassel was obliged to flee from his dominions.

As he passed through Frankfort, he requested Moses Rothschild to take charge of a large sum of money and some valuable jewels which he feared might otherwise fall into the hands of the enemy. The Jew would have declined so great a charge; but the prince was so much at a loss for the means of saving his property, that Moses at length consented. He declined, however, giving a receipt for it, as in such dangerous circumstances he could not be answerable for its being safely restored.

The money and jewels, to the value of several hundred thousand pounds, were conveyed to Frankfort; and just as the French entered the town Mr. Rothschild had succeeded in burying it in a corner of his garden. He made no attempt to conceal his own property, which amounted only to six thousand pounds. The French accordingly took that, without suspecting that he had any larger sum in his possession. Had he, on the contrary, pretended to have no money, they would have certainly searched, as they did in many other cases, and might have found and taken the whole.

When they left the town Mr. Rothschild dug up the prince's money, and began to make use of a small portion of it. He now throve in his business, and soon gained much wealth of his own.

A few years after, when peace came, the Prince of Hesse Cassel returned to his dominions. He was almost afraid to apply to the Frankfort banker, for he reflected that if the French had not got the money and jewels, Moses might pretend that they had, and thus keep it all to himself. To his great astonishment Mr. Rothschild informed him that the whole of the property was safe and now ready to be returned, together with five per cent interest on the money. The banker at the same time related by what means he had saved it, and apologized for using part of the money, by representing that to save it he had had to sacrifice all his own.

The prince was so impressed by the fidelity of Mr. Rothschild under his great trust, that he allowed the money to remain in his hands at a small rate of interest. To mark also his gratitude, he recommended the honest Jew to various European sovereigns as a money-lender. Moses was consequently employed in several great transactions for raising loans, by which he realized a vast profit. In time he became immensely rich, and put his three sons into the same kind of business in the three chief capitals of Europe—London, Paris, and Vienna.

All of them prospered. They became the wealthiest private men whom the world had ever known.

The son who lived in London left at his death seven millions sterling. The other two are perhaps not less wealthy, and have been created Barons. Thus a family, whose wealth has enabled sovereigns to maintain war, and for lack of which they have been compelled to make peace, owes all its greatness to one act of extraordinary honesty under trust. *Chambers' Moral Class-Book.*

XLV. THE SILK MANUFACTURE.

In the early part of the sixth century two monks, on a mission to China, brought away with them a quantity of silk-worm eggs, concealed in a piece of hollow cane, which they carried to Constantinople. There they hatched the eggs, reared the worms, and spun the silk; and thus they introduced that manufacture into Europe, and destroyed the monopoly of it which China had hitherto enjoyed.

From Constantinople the knowledge and practice of the art gradually extended to Greece, thence to Italy, and next to Spain. Each country, as in turn it gained possession of the secret, strove to preserve it with jealous care, but to little purpose. A secret that so many thousands already shared in common could not long be kept. Gradually the manufacture became common in the southern countries of Europe.

The silk-worm is the caterpillar of the mulberry

tree moth. This tree seems almost exclusively its own; for while other trees and vegetables nourish myriads of insects, the mulberry tree is seldom attacked by any but this insect, which in many parts of its native country, China, is found on the leaves in the open air.

In China the silk-worm goes through all its changes without any attention from man, whose only care is to gather in the harvest of silk cocoons at the right season. In some parts, how-

ever, it requires the same care, in the way of shelter, feeding, and nursing, which in other countries is found necessary to ensure success.

The silk-worm, when first hatched, is about a quarter of an inch long. If supplied with appropriate food, it remains contentedly in one spot. After eight days' feeding and rapid increase in size, it prepares to change its skin, which has become too small for its body. This operation is facilitated by silken lines which the insect casts off, and fixes to adjacent objects; these hold the old skin tightly, while the caterpillar creeps out of it.

It immediately begins again to eat voraciously, and in five days more another change of skin is necessary. Four of these renewals bring the insect to its full size, which is about three inches long. Arrived at maturity, the caterpillar is of a rich golden hue. It then leaves off eating, and selects a corner in which to spin its cocoon. It first forms a loose structure of floss-silk, and then within it the closer texture of its nest, which is of an oval shape.

Here it remains spinning and working until it is gradually lost sight of within its own beautiful winding-sheet. On the completion of its cocoon, it changes its skin once more, and then becomes an apparently inanimate chrysalis, with a smooth brown skin. It remains in this corpselike state for a fortnight or three weeks, when it comes forth a perfect winged insect—the silk-moth.

In escaping from the cocoon it pushes the fibres aside; having no teeth, it cannot gnaw its way out, as is generally supposed. In the perfect form, the insect takes no food, and only lives two or three days.

The silk of the silk-worm is a fine yellow transparent gum, which hardens as it becomes exposed to the air when issuing from the insect's body. The length of filament yielded by a single cocoon is about 300 yards. This filament, however, is so fine that it takes upwards of 2,000 cocoons to make a pound weight of silk.

The rearing of silk-worms is carried on in Mysore; but most of the Indian silk is produced in Bengal. *American Fourth Reader.*

XLVI. SIR WALTER RALEIGH.

THERE is no name in English history which appears in so many various scenes as that of Raleigh. This illustrious man was born in Devonshire and educated at Oxford. After fighting as a soldier in France and the Netherlands, he entered upon the career of a sailor and colonizer, in company with his half-brother, Sir Humphrey Gilbert. But a lucky meeting with Queen Elizabeth on a muddy road, over which he spread his rich cloak, so that she might not soil her dainty feet, changed his life, for a time, from the rough deck to the brilliant banquet-rooms of the English court.

Sir Humphrey Gilbert's ship, the *Squirrel*, went down during an Atlantic storm, with all on board; and Raleigh, having received a grant of land, set out on an expedition, by which the region was discovered that Elizabeth afterwards called *Virginia*. Three plants—*tobacco*, *maize*, and the *potato*—were introduced into Europe by the explorers of this distant land.

A few years after the Virginia expedition, Raleigh lost the favour of Elizabeth, and for some time was kept in prison by the offended queen. On his release he lived in retirement in his quiet country-house among the trees of Sherborne, in Dorsetshire; and there planned a voyage to South America, where he expected to find gold and diamonds in great abundance.

This voyage he actually made soon afterwards; but being restored to favour at court, he did not carry out his ideas of colonizing Guiana, but spent his time in attending the splendid pageants for which the age was celebrated. But he was not a mere courtier, for he served in the fleet at the taking of Cadiz, and was wounded in the leg.

When Elizabeth died, the misfortunes of Raleigh began to increase and grow very dark. Disliking king James, he was accused of setting on foot a plan to dethrone him. He was accordingly brought to trial at Winchester, and, having been condemned, was sent to a prison in London, called the Tower, where he was kept for thirteen years.

This confinement in the Tower proved to be the period of his life which produced his greatest fame;

for it was in his gloomy cell that he began to write a book called the *History of the World;* and with the aid of friends, he carried it on to a considerable length. Meanwhile he did not give up the hope of getting out of prison ; and at a favourable time he sent a friend to tell one of the courtiers about a gold mine in Guiana, which he said he had discovered on his visit to that country some years before.

This courtier told the king, who set Raleigh free upon the condition that he should deliver to the king the principal part of all the treasure found. With thirteen ships Raleigh set sail; but, when he reached the Orinoco river, being sick, he sent his son and a captain whom he trusted, up the stream to attack the Spanish town of St. Thomas. In the fight that ensued, young Raleigh was killed; and the poor captain on his return, after telling the sad story to the distressed father, and receiving dreadful reproaches, instead of thanks for the devotion which he had shown in his behalf, went into his cabin and stabbed himself to the heart.

Raleigh next sailed with his fleet to Newfoundland in the hope of finding some of the Spanish silver-ships to plunder ; but, this hope also failing, he steered his vessels towards England, where he soon arrived. At the urgent demand of the Spanish ambassador, he was arrested as soon as he landed, and taken again to the Tower, in which he had spent so many weary years.

The old sentence, pronounced against him so long before, was now brought up, and by it he was condemned to die. When the morning of exe-

cution came, he took a good breakfast, smoked a pipe, and drank a cup of the wine called sack. So great was the crowd round the scaffold that it was with difficulty he could be forced through to the place where he was to die. He then made a speech, in the course of which he declared that it was a false accusation which charged him with sitting in a window opposite to the scaffold on which the Earl of Essex died, puffing out smoke in derision. He solemnly avowed that he had no hand in the death of the Earl.

The sheriff asked him to come down from the scaffold and warm himself at a fire, as he seemed to be cold. "No, good Mr. Sheriff," said he, "let us be quick; for in a quarter of an hour my ague will come on me, and, if I be not dead before then, my enemies will say that I quake for fear."

Then, having prayed, and bidden farewell to the gentlemen around him, he took up the axe, and balanced it in his hand, saying at the same time, as he ran his fingers along the edge, "This is a sharp medicine, but it will cure all diseases." When his neck was placed upon the block, the headsman delayed to give the blow, upon which he cried out, "What are you afraid of? Strike, man!" The words were scarcely uttered, when the blow fell, and another, following it, sent the head of the brave old Raleigh rolling in the sawdust.

American Graded Series.

XLVII. A RECEPTION BY THE SHAH OF PERSIA.

The following is an account of the reception by the Shah of Persia of a Russian ambassador in the year 1717.

The 4th of May was appointed for the public audience; and the ambassador and his suite repaired to the palace. They were conducted into an apartment, where they waited about two hours till the Shah was ready. During this time all the ministers of state, and officers of the household, passed them in magnificent attire. After these came a large elephant, and two large lions led by massive chains of gold.

An officer now entered, and informed the ambassador that the Shah waited for him. The ambassador and his attendants were conducted into a spacious garden, where they saw twenty beautiful horses standing in a row, each richly caparisoned, with a saddle and bridle ornamented with gold and silver, and set with emeralds, sapphires, and other precious stones. These horses were all tied to a rope, fixed into the ground by stakes of gold. At each end of the row stood a large golden vessel, filled with water, for the horses to drink out of. Approaching nearer to the hall of audience they passed the two lions, and the elephant, also chained to the ground. At the approach of the ambassador each of the lions, at a signal given by the keeper, couched down, and the elephant bent his forelegs.

The ambassador ascended to the hall of audience by eight marble steps. The ceiling was arched and very magnificent; and the walls of the apartment were covered with looking-glasses, nearly to the floor. On the latter were silk carpets interwoven and ornamented with branches and foliage of gold and silver. From several fountains water flowed upon roses and other flowers. At one extremity of the hall sat the Shah upon a sofa, raised from the floor. The ministers stood in their places, clad in magnificent robes. The ambassador advanced and delivered his credentials, and, after a short conversation with the Shah, was desired to take his seat. Music was played during the whole time; and the Mufti read, without intermission, from the Koran.

There were now placed before the company little tables, on which were ranged numerous kinds of sweetmeats and confectionery; and before the ambassador was placed a golden tobacco pipe. In about an hour provisions were brought in by several servants. First, the Shah was served; then the ambassador and his retinue; and lastly the Persian officers of state. This part of the entertainment consisted chiefly of different kinds of rice boiled with butter, of fowls, mutton and lamb, and the whole was served in large gold or China dishes.

According to the custom of the country, there were neither spoons, knives, nor forks; and even the Shah ate with his fingers. The liquor that was drunk was sherbet and water, cooled with ice. As soon as the entertainment was over, the ambassador took his leave, and returned to his lodgings.

XLVIII. THE SULTAN AND THE DOCTOR.

A SULTAN of Egypt was one day conversing with a great doctor in the law, when the doctor declared that one moment might be made to appear as a thousand years. This the Sultan denied, and

the doctor then offered to prove the truth of what he said, if the Sultan would consent to do what he should desire him.

This the Sultan agreed to, and he was accordingly desired to place himself beside a large tub of water, and as he stood by the tub, amidst a circle of his courtiers, the holy man bade him plunge his head into the water and take it up again. The Sultan accordingly thrust his head into the water, and immediately found himself at the foot of a mountain on the sea-shore.

He immediately began to rage against the doctor for this piece of treachery and witchcraft; but at length finding it in vain to be angry, he set

himself to think about some method of gaining a livelihood in this strange country. Accordingly he applied to some people whom he saw at work in a neighbouring wood. These people conducted him to a town that stood at a little distance, where after some adventures he married a woman of great beauty and fortune.

He lived with this woman so long that he became the parent of seven sons and seven daughters. He was afterwards reduced to great want so much so as to think of working in the streets as a porter for his livelihood. One day he was walking alone by the sea-side, and was filled with many melancholy reflections upon his former and his present state of life. These gave rise to a fit of devotion in him, and according to the custom of the Mohammedans he threw off his clothes in order to wash himself before he said his prayers.

After his first plunge in the sea, he no sooner raised his head above the water than he found himself standing by the side of the tub with the great men of the court around him and the holy man by his side. He immediately upbraided his teacher, for having sent him on such a course of adventures, and betrayed him into so long a state of misery and servitude, but was wonderfully surprised when he heard that the state he talked of was only a dream and a delusion, that he had not stirred from the place where he then stood, and that he had only dipped his head into the water and immediately taken it out again.

XLIX. THE BIRTHDAY OF THE MOGUL.

In the year 1615 an Englishman named Sir Thomas Roe was sent as ambassador to the court of Shah Jehangir; and he has left us an interesting account of the manner in which the emperor's birthday was observed. He was present at the singular ceremony of the Mogul being weighed. He was conducted into a garden where there was a large lake of water, set round with trees and flowers, and having in the middle a pavilion or pleasure-house. Under this hung the scales; these were of beaten gold, set with precious stones. They were suspended by large and massy chains of gold, strengthened by silken ropes. The beam from which they hung was covered with plates of gold.

In this place all the nobles of the court were assembled, sitting on rich carpets, and waiting the arrival of the Mogul. He at length appeared, clad, or rather laden, with robes set with diamonds, rubies, pearls, and with valuable stones. His sword, shield, and throne corresponded with his dress in riches and splendour. His head, neck, breast, and arms were decorated with chains of precious stones; and each of his fingers had two or three valuable rings. His legs appeared, as it were, fettered with chains of diamonds, rubies, and pearls. He seated himself in one of the scales; and into the other, to counterpoise his weight, were put many bags, said to contain silver. After this

he was weighed against gold, jewels, and precious stones, as Sir Thomas Roe was informed; but the bags, for any thing he knew, might have contained pebbles.

The Mogul was then weighed against cloth of gold, silk stuffs, cotton goods, spices, and various other commodities; but the exterior only of the packages was visible. He was lastly weighed against meal, butter, and corn. All these were said to be distributed amongst the people of a peculiar religious sect; but Sir Thomas only saw all the bags carried away.

After the ceremony of weighing was over, the Mogul ascended the throne, and had before him basins filled with nuts, almonds, and spices of various kinds artificially made of thin silver. These he threw about among the people, and even the great men of his court scrambled for them. Sir Thomas would not join in the scramble; the Mogul therefore took one basin and poured the contents of it into his cloak.

L. THE PERSIAN AMBASSADOR.

One of the most celebrated of Asiatic travellers was Mirza Abdul Hassan. His family having fallen into disgrace at the Persian court, he employed the period of his misfortune in visiting remote countries. In the year 1809 he was sent ambassador to England, where he attracted much attention.

A gentleman was appointed to accompany him as a kind of commissioner, to provide for his maintenance and escort, and this gentleman has left us the following account.

"His first surprise, on reaching England, was at the caravanserais, as he called our hotels, though nothing can be less like an English hotel than a Persian caravanserai. We were lodged at Plymouth in a gay apartment, richly ornamented with looking-glasses, which are so esteemed in Persia, that they are held to be fitting for royal apartments only; and our dinners were served up with such quantities of plate and glass as brought forth repeated expressions of surprise every time he was told that these were the common appendages of our caravanserais.

"The good folks of the inn, who like most people in England, look upon it as a matter of course, that nothing can be too hot for Asiatics, so loaded the ambassador's bed with warm covering, that he had scarcely been in bed an hour, before he was obliged to get out of it; for, having all his life slept on nothing but a mattress on the bare ground, he found the heat insupportable, and walked about the greater part of the night, with all the people of the inn following him in procession, and unable to divine what could be his wishes.

One of the public coaches was hired to convey his servants to London; and when four of them had got inside and seated themselves cross-legged, they would not allow that there could be room for

more, although the coach was calculated to hold six. They armed themselves from head to foot with pistols, swords, and muskets, as if they were about to make a journey in their own country; and thus encumbered, notwithstanding every assurance that nothing could happen to them, they got into the coach.

"His Excellency himself greatly enjoyed the novelty of a carriage, and was delighted at the speed with which we travelled, particularly when he perceived that there was no diminution of it at night. He felt surprised that all this could be done without a guide. At two stages' distance from London we were met by two gentlemen of the Foreign Office, who greeted the ambassador; but he grew very anxious as we proceeded, and seemed to be looking out for a deputation headed by some man of distinction, which he expected would be sent to meet him, after the manner of his own country.

"In vain we assured him that no disrespect was intended, and that our modes of doing honour to ambassadors were different from those of Persia; our excuses only seemed to grieve him the more; and although to a foreigner the interests of the road greatly increased as we approached the city, yet he requested to have both the windows of the carriage drawn up, for he said that he did not understand the nature of such an entry, which appeared to him more like smuggling a bale of goods into a town than the reception of a public envoy.

"As for three of his servants who followed us

in a carriage behind, they had nearly suffocated themselves; for, by way of experiment, they had put up all the windows, and then, when they wished it, could not put them down again, so that they were quite exhausted for want of fresh air.

"The ambassador, who had witnessed the manner in which our ambassadors had been received in Persia, particularly the numbers of the inhabitants who had been sent out to meet them at every place where they had stopped, was surprised to see the little notice that he himself, in the same situation, attracted in England, and to observe the total independence of all ranks of the people.

"Although he found a fine house and a splendid establishment ready to receive him in London, and although a grand collation was laid out upon the morning of his arrival, nothing could revive his spirits, so much had he been disappointed at the mode of his reception.

"On his return to Persia, the king, to requite his services, raised him to the dignity of Khan. During his travels he collected considerable information respecting the manners and customs of the nations he had visited, and the arts cultivated by them. He wrote an extensive account of his travels in India, Turkey, Russia, and England, to which the king of Persia gave the pompous title of the 'Book of Wonders.'"

LI. THE ORANGE-MAN, OR THE HONEST BOY AND THE THIEF.

Charles was the name of the honest boy, and Ned was the name of the thief. Charles never took what was not his own, and therefore was an honest boy; Ned often took what was not his own, and therefore was a thief.

Charles's father and mother, when he was a very little boy, had taught him to be honest by always punishing him when he meddled with what was not his own; but when Ned took what was not his own, his father and mother did not check him, so he grew up to be a thief.

Early one summer morning, as Charles was going along the road to school, he met a man leading a horse which was laden with panniers. The man stopped at the door of an inn at the side of the road, and said to the landlord who came to the door, "I shall not have my horse unloaded; I shall only stop with you while I eat my breakfast. Give my horse to some one to hold here on the road, and let him have a little hay to eat."

The landlord called, but there was no one in the way; so he beckoned to Charles who was going by, and begged him to hold the horse. "Oh," said the man, "but can you answer for his being an honest boy? For there are oranges in my baskets; and it is not every little boy one can leave with oranges."

"Yes," said the landlord, "I have known Charles

from the cradle upwards, and I never caught him in a lie or a theft; all the village knows him to be an honest boy. I will warrant your oranges will be as safe with him as if you watched them yourself." "Can you?" said the orange-man; "then I will engage, my lad, to give you the finest orange in my basket when I come from breakfast if you will watch the rest while I am away." "Yes," said Charles, "I will take care of your oranges."

So the man put the bridle in his hand, and he went into the house to eat his breakfast. Charles had watched the horse and the oranges about five minutes when he saw one of his school-fellows coming towards him. As he came nearer Charles saw that it was Ned.

Ned stopped as he passed, and said, "Good morning to you, Charles. What are you doing there?—Whose horse is that?—And what have you in the baskets?" "There are oranges in the baskets," said Charles; "and a man who is just gone into the inn here, to eat his breakfast, bade me take care of them, and so I did; and he said he would give me an orange when he came back again."

"An orange!" cried Ned; "are you to have a whole orange? I wish I was to have one! However, let me look how large they are." Saying this, Ned went towards the basket, and lifted up the cloth that covered it. "Oh! what fine oranges," he exclaimed, the moment he saw them. "Let me touch them, to feel if they are ripe."

"No," said Charles, "you had better not; what signifies it to you whether they are ripe, you know, since you are not to eat them; you should not meddle with them; they are not yours—you must not touch them."

"Not touch them!—Surely," said Ned, "there is no harm in touching them. You do not think I mean to steal them, I suppose." So Ned put his hand into the orange-man's basket, and he took up an orange, and he felt it; and when he had felt it, he smelt it. "It smells very sweet," said he "and it feels very ripe; I long to taste it; I will only just suck one drop of juice at the top." Saying these words he put the orange to his mouth.

Little boys who wish to be honest, beware of temptation. People are led on, by little and little, to do wrong. The sight of the oranges tempted Ned to touch them; the touch tempted him to smell them; and the smell tempted him to taste them.

"What are you about, Ned?" cried Charles, taking hold of his arm; "You said you only wanted to smell the oranges; do put it down; for shame!" "Do not say shame to me," cried Ned, in a surly tone; "the oranges are not yours, Charles!" "No, they are not mine; but I promised to take care of them, and so I will; so put down that orange."

"Oh, if it comes to that, I will not," said Ned; "and let us see who can make me if I do not choose it; I am stronger than you." "I am not afraid of you for all that," replied Charles; "for I am in the right." Then he snatched the orange out of Ned's

600 008.
175639

hand, and he pushed him with all his force from the basket.

Ned immediately returned, and hit him a violent blow which almost stunned him. Still however, this good boy, without minding the pain persevered in defending what was left in his care; he still held the bridle with one hand and covered the basket with his other arm as well as he could.

Ned struggled in vain to get his hands into the panniers again; he could not; and finding that he could not win by strength, he had recourse to cunning. So he pretended to be out of breath and to desist; but he meant, as soon as Charles looked away, to creep softly round to the basket on the other side.

Cunning people, though they think themselves very wise, are almost always very silly. Ned, intent upon one thing, the getting round to steal oranges, forgot that if he went too close to the horse's heels he should startle him. The horse indeed, disturbed by the bustle near him, had already left off eating his hay, and began to put down his ears; but when he felt something touch his hind-legs, he gave a sudden kick, and Ned fell backwards just as he had seized the orange.

Ned screamed with pain, and at the scream all the people came out of the inn, to see what was the matter; and amongst them came the orangeman. Ned was now so much ashamed that he almost forgot the pain, and wished to run away;

but he was so much hurt that he was obliged to sit down again.

The truth of the matter was soon told by Charles, and as soon believed by all the people present who knew him; for he had the character of being an honest boy, and Ned was known to be a thief and a liar.

So nobody pitied Ned for the pain he felt. "He deserves it," said one; "why did he meddle with what was not his own?" Charles was the only one who said nothing. He helped Ned away; for boys that are brave are always good-natured.

"Come here," said the orange-man, calling him; "come here, my honest lad," and so he led Charles into the midst of the men, women and children who had gathered around. The orange-man now took off Charles's hat and filled it with fine China oranges. "There, my little friend," said he, "take them, and God bless you with them! If I could afford it, you should have all that is in my baskets."

Then the people, and especially the children, shouted for joy; but as soon as there was silence, Charles said to the orange-man: "Thank you, sir, with all my heart; but I cannot take your oranges; only that one I earned. I will not be paid for being honest; so take the rest back again; but I thank you as much as if I had them." Saying these words, Charles offered to pour the oranges back into the basket; but the man would not let him.

"Then," said Charles, "if they are honestly mine, I may give them away." So he emptied the

hat amongst the children, his companions. "Divide amongst you," said he, and without waiting for their thanks, he pressed through the crowd and ran towards home. The children all followed him clapping their hands and thanking him.

The little thief came limping after. Nobody praised him; nobody thanked him. He had no oranges to eat, nor had he any to give away. *People must be honest before they can be generous.* Ned sighed, as he went towards home. "And all this," said he to himself, "was for one orange; it is not worth while."

No, it is never worth while to do wrong. Little boys, who read this story, consider which you would have rather been—*the honest boy or the thief.*

Abridged from Miss Edgeworth's *Simple Lessons in Reading.*

LII. THE STORY OF ARÎON.

A LONG time ago, in the great city of Corinth, there lived a man whose name was Arîon, and he made beautiful music on a golden harp, which all the people flocked to listen to. Men and women, boys and girls, all came to hear Arîon play and sing; and when his songs were ended they gave him money, and Arîon became a rich man. When he had lived for a long time in the house of Periandros, who was called the Tyrant of Corinth, he thought that he would like to see some new places

which he had never seen before. So he went into a ship and asked the sailors to take him to Sicily and Italy; and they sailed over the blue sea a long way for many days and weeks, and came to many towns, where Arîon played and sang and got more money, till at last he came to Tarentum. There he stayed a long time, because it was a rich and beautiful city, and all the people who came to hear him gave him plenty of money.

By and by Arîon thought that he had enough, and he began to wish to see Corinth and his friend Periandros once more. So he went down to the beach, and said that he wanted a ship to take him back to Corinth, and that he would only go with Corinthians, because he thought the men of Corinth better than the men of any other place. Just then there was drawn up on the beach a ship which had come from Corinth, and the sailors told him that they were Corinthians, and would take him home again. So Arîon promised to go with them, and he sent down his harp and all his boxes full of fine clothes and gold and silver, to be put on board the ship. And when the sailors saw the boxes, and felt how heavy they were, they said to each other, "What a rich man he must be! would it not be pleasant to have only a little of all this money which has been given to Arîon for playing on a harp?"

Then on the next day Arîon came down to the shore, and went into the ship. It was a beautiful day; there was scarcely a cloud in the sky, and there was a fresh breeze, just strong enough to fill

the sails and move the ship gently through the water. The waves danced and shone like gold in the bright sunshine, while the ship tossed up the white foam as she sailed merrily on towards Corinth. So they went on many days, and Arîon sat at the head of the ship to see how it cut through the water; and as they passed one place after another, he thought that they would soon reach Corinth.

But the sailors in the ship were wicked men. They had seen the large boxes full of money which Arîon had brought with him into the ship, and now they made up their minds to kill him and take his gold and silver. So one day while he was sitting at the bow of the ship, and looking down on the dark blue sea, three or four of the sailors came up to him and said that they were going to kill him. Now Arîon knew that they said this because they wanted his money; so he promised to give them all that he had if they would spare his life. But they would not.

Then he asked them to let him play once more on his harp, and sing one of the songs which he loved the best, and he said that when it was finished he would leap into the sea. When they had given him leave to do this, Arîon put on a beautiful dress, and took his harp in his hand, and stood upon the deck of the ship to sing. And as he sang, the sailors began to feel sorry that they were going to kill him, because they would have no more of his sweet music when he was dead. But when they thought of all the gold and silver which

Arîon was taking to Corinth, they made up their minds that they would not let him live; and Arîon took one last look of the bright and sunny sky, and then he leaped into the sea, and the sailors saw him no more.

So the ship sailed on merrily over the dark water, just as though it were not carrying so many wicked men to Corinth. But Arîon was not drowned in the sea, for a great fish, called a dolphin, was swimming by the ship when Arîon leaped over, and it caught him on its back and swam away with him towards Corinth much faster than the ship could sail, in which the wicked sailors were. On and on the great fish swam, cutting through the foam of the sea which was tossed up over Arîon; and by and by he saw at a distance the high cliffs and peaks which he knew were the cliffs and peaks above Corinth. So presently the fish came close to the shore, and left Arîon on the beach, and swam away again into the deep sea.

Arîon was cold and tired with being so long in the water, and he could hardly crawl up into the city as far as the house where Periandros the Tyrant lived. At last he reached the house, and was taken into the great hall where Periandros was sitting. And when he saw Arîon, Periandros rose up, and came to meet him, and said: "Why, Arîon, what is all this? Your clothes are dripping with water; I thought you were coming to Corinth from Sicily in a ship, but you look more as if you had been in the sea than in a ship; did you swim here through the water?" Then Arîon told him all the story; how

he had left Tarentum in a ship with Corinthian men whom he had hired to bring him home, and how they had tried to kill him that they might take his money, and how the dolphin had brought him to the shore when they had made him leap from the ship into the sea. But Periandros did not believe the story, and he said to Arîon: "You cannot make me think that this strange tale is true; who ever swam on a dolphin's back before?" So he told his servants to give Arîon all that he wanted, but not to let him go until the ship in which he had left Tarentum came to Corinth. Two days afterwards, Arîon was standing by the side of Periandros, and looking out over the sea; and presently he saw the white sails of a ship which was sailing into the harbour with a gentle breeze from the west. As it came nearer and nearer, Arîon thought that it looked very like his own ship, until at last he was able to see from the colours on its prow that it was the very ship in which he had been sailing. Then he said to Periandros: "See, they are come at last, and now go and send for these sailors, and see whether I have not told you the truth." So Periandros sent down fifty soldiers with swords and spears and shields, to bring up all the sailors from the ship.

Now the ship was sailing in merrily towards the shore, and the soft west wind filled out its white sails as it cut through the water. And as they looked on the beautiful land to which they were coming, they thought of all the things which they should be able to buy with Arîon's gold and

silver; and how they would do nothing but eat and drink and be merry, as soon as they got out of the ship. So when they came to the beach, they let down the sails, and lowered the masts, and threw out ropes from the stern to fasten the ship to the shore. But they never thought that the fifty soldiers, whose spears and shields were shining gaily in the sunshine, had been sent on purpose to take them; and they could not make out why it was that, as soon as they came out from the ship upon the dry land, the soldiers said that they must all go as quickly as they could to the house of Periandros. Ten of the soldiers stayed behind to guard the ship, while the rest led the sailors to the palace.

When they were brought before him, Periandros spoke to them kindly, and asked them from what place they had come; and the sailors said that they had come from Italy, from the great city of Tarentum. Then Periandros said: "If you have come from Italy, perhaps you can tell me something about my friend Arîon. A long time ago he left Corinth, and said that he was going to Sicily and Italy; and I cannot think why he should be away so long, for if the people have given him as much money for his music as they did here, he must now be a very rich man."

Then the sailors said: "Yes, we can tell you all about Arîon. We left him quite safe at Tarentum, where every one wanted to hear him sing; but he said that he should not come to Corinth, until they

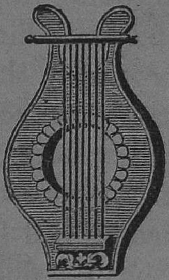
had given him more gold and silver and made him a richer man."

Just as they were telling this lie, the door of the room was opened, and Arîon himself walked in; and Periandros turned round to the sailors, and said: "See, here is the man whom you left quite safe and well at Tarentum. How dare you tell me so great a lie? Now I know that Arîon has told me the truth, and that you wished to kill him, and made him leap into the sea; but the dolphin caught him as he fell, and brought him here on its back. And now listen to me. Of all Arîon's gold and silver you shall have none; everything that was his you shall give back to him; and I shall take away your ship and everything in it which belongs to you, because you wished to rob and kill Arîon."

Then the soldiers came and turned these wicked sailors into the street, and drove them on, calling to the people to come and see the men who had sought to murder Arîon. And every one came out of their houses, and they hooted at the sailors as they passed by, until they were ready to sink down with fear and shame.

So Periandros took their ship, and gave back to Arîon all his gold and silver, and—what he loved better than his riches—his golden harp. And everyone came to hear the wonderful tale of Arîon and the dolphin; and Arîon made a large statue out of stone to look like a man on a dolphin's back, and placed it on Cape Tainaron, that the people

might never forget how the dolphin saved Arîon when he was made to leap into the sea. Coxe.



LIII. THE UGLY DUCKLING.

Part I.

One fine summer's day in the country, a duck was sitting in her nest hatching her eggs; but of this important task she was almost tired, for scarcely a friend had paid her a visit. The other ducks were all swimming about in the pond, minding their own business and did not want to gossip.

At last one egg cracked, then a second, then a third, and so on: "Piep! piep!" went one, "Piep! piep!" went another, until a dozen had cracked, and the little downy brood popped their heads out of their narrow brittle dwelling, as out of a window. "Quack! quack!" said the mother, as the little ducklings hustled out as fast as they could, looking about them in great wonder.

"How big the world is!" said the little ones. "Do you think that this is the whole world?" said the mother; "oh, no; it stretches far away beyond the garden. But are you all here?" continued she, with true motherly care. "No, they are not all hatched yet," added she; "the biggest egg lies there still! How long will this last? I begin really to be quite tired." However she sat down on the nest again.

"Well, how are you to-day?" quacked a fussy old duck, who came to pay her respects.

"Oh, there is no end to hatching this one egg," grumbled the mother; "the shell must be too hard for the duckling to break. But now you shall see the others. There is my pretty little family!"

"Show me the egg that will not break," chimed in the old duck, "it's a turkey's egg, I'll be bound.

The same thing happened to me once and I had a precious trouble with it, let me tell you. Yes, I am quite right, it is a turkey's egg! So get off your nest and mind the others as soon as you like."

"I shall sit a little longer," said the mother.

"Oh, very well! that is none of my business," said the old duck rising to leave; but take my word for it, the changeling will be a fine trouble to you."

At last the great egg cracked. "Piep! piep!" cried the little terrified new-comer, as he broke through the shell. Oh! how big and how ugly he was! The mother scarcely dared to look at him; she knew not what to think of him. At last she exclaimed in a puzzled tone, "This is certainly a curious young drake. It may turn out to be a turkey, but we shall give him a fair trial. Into the water he must go even should I be obliged to push him in."

The next day was very beautiful, and the sun shone delightfully on the green fields. The mother duck left home, her whole family waddling about her. Splash she went into the water. "Quack! quack!" she exclaimed, and one duck after the other followed her example; not one remained behind—even the ugly, gray last-born swam merrily about with the rest.

"He is no turkey, after all, and will not disgrace my family," said the old duck. "Really if one examines him closely, he is good-looking enough, after all. Quack! quack! now come all

with me and I will show you the world and introduce you to the farm-yard."

They soon reached the yard, but the other ducks viewed them with a scornful air, saying, "Here comes another brood, as if we were not plenty enough already. But see, what a fright that duckling is; he is not to be suffered among us." At these words an impudent drake bit the poor duckling in the neck.

"Leave him alone," exclaimed his mother, "he doesn't harm any one."

"Perhaps not," replied the offending drake; "but he is much too big for his age, and a beating will do him good."

The mother smoothed his ruffled feathers; but the poor ugly-looking duckling was pecked at, pushed, and made fun of by both ducks and chickens. So the poor thing, knowing not where to stand or where to go, was quite cast down.

Part II.

Thus the first day passed; but every succeeding one was more and more full of trouble and annoyance. The duckling was hunted by all like a wild animal; even his brothers and sisters behaved very badly to him; the hens pecked him, and the girl who fed the fowls pushed him roughly away.

Then he ran and flew over the palings, and away across the fields, until he at last alighted on a hedge. The little singing-birds in the bushes

flew away in dismay. "That is because I am so ugly," thought the young duckling, shutting his eyes. Nevertheless he continued his flight onwards, till he reached a large marsh, where wild ducks had flocked together. There he remained the whole night, sorrowful and tired to death. Early in the morning the wild ducks noticed their new comrade. "You are ugly enough, certainly," said they; "but that is no matter, if you do not marry into our family."

The poor outcast was safe enough on that score; he only wanted to be let alone, that was all. "Bang, bang," sounded at this moment over them, and the spokesman lay dead on the water. "Bang, bang," it went again, and a whole flock of wild geese rose out of the reeds. The sportsman beat about the marsh on all sides, and the dog dashed through the thick reeds.

It was a terrible fright for the poor ugly duckling when the fearful dog opened his jaws and showed his teeth; but splash, splash, he darted off, without troubling himself about the little duckling, who sighed, "I am so ugly that even the dog won't touch me!" It was late in the afternoon before the noise was over, and only then the poor duckling dared to come out of his hiding-place; and you may be sure he made off from the terrible marsh as fast as he could.

Towards evening our runaway reached a poor peasant's hut, the rotten door of which had dropped from its hinges, so that a very welcome chink

was left, through which he could slip into the room.

An old woman with her cat and hen were the only inhabitants; and they next morning discovered their strange unbidden guest.

"What is that?" said the dame, who, not seeing well, took the poor lean bird for a fat duck who had mistaken her way in the dark. "Here is, indeed, a piece of good luck!" exclaimed she, overjoyed. "Now I can have a nice duck's egg for my breakfast. But," added she, "perhaps it is drake, after all! However, we shall see that in good time." Well, there the youngster remained three weeks, but without laying any eggs.

At last, one morning, after a sleepless night, he felt himself seized with a longing to swim once more in the clear water. He could bear it no longer, and he spoke his wish to the hen.

"A mighty pleasure, truly!" scolded she. "You are certainly crazy; ask the cat, who is wiser than I, if he likes swimming on the water." "You do not understand me," sighed the duckling.

"Not understand you, indeed! if *we* don't, who should, you ugly yellow beak!" exclaimed the hen.

"I am determined I will wander out into the world," said the little drake taking courage.

"That you certainly may," answered the hen, uncivilly. And the poor duckling set off again on his travels; but no sooner did any animal see him, than he was sure to be twitted with his ugliness.

Part III.

Autumn was now approaching; the leaves in the wood became yellow and brown; and, driven by the wind, danced about in mournful eddies. The weather was bleak and raw; and on the hedge sat the crow, and cried "caw, caw" from sheer cold and want. The poor forsaken duckling was even worse off than he.

Then winter came on apace. In fact, it was so piercingly cold that our duckling was forced to keep swimming about in the water for fear of being frozen. But every night the ring in which he swam became smaller and smaller; the top of the ice kept growing thicker and thicker. At last, he became so weary, that he was forced to remain fast frozen in the ice.

Early in the morning a peasant passed by; and seeing the unhappy bird, ventured on the ice, which he broke with his wooden shoe. He saved the half-dead creature, and carried him home to a warm fireside, where he quickly recovered. The children wished to play with him; but the young duckling thinking they were bent on mischief, flew in his terror into an earthen milk can and splashed the milk all over the room.

The housewife shrieked and wrung her hands; so that the poor bird became more and more stupid, and flew into the churn, and thence into the meal barrel. The housewife tried to hit him with

the tongs, while the children tumbled over one another in their haste to catch him.

Happily for our duckling the door stood open, and he escaped into the open air, and flying with difficulty to the nearest bushes he sank down on the snow, where he lay quite exhausted. It would, indeed, be very mournful to tell all the miseries that the poor duckling went through until the sun again shone warmly on the earth, and the larks once more welcomed spring with their songs.

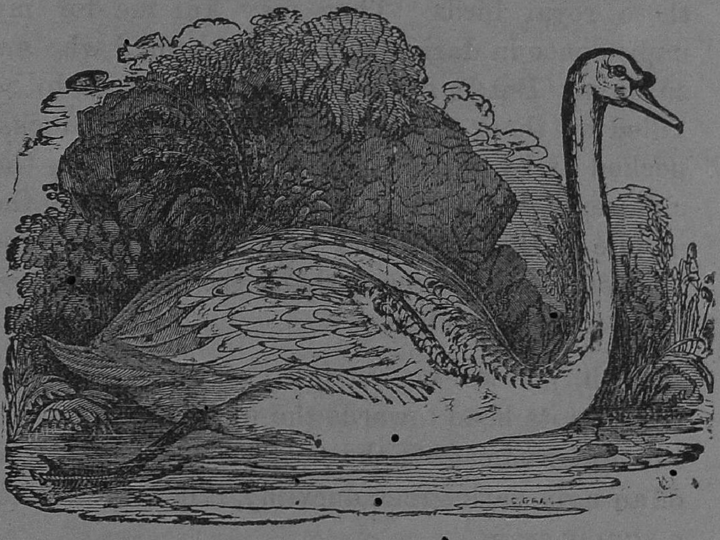
Then the young duckling raised his wings, which were much stronger than before, and carried him far away to a lake in a large garden, where the apple-trees were in full bloom. And now there came, from out of the thicket, three noble white swans, who began to swim lightly on the water. The ugly duckling, on seeing the stately birds, said to himself, "I will fly towards these royal birds. They may kill me for my imprudence in daring to go near them, I who am so ugly. But it matters not; better is it to be killed by them than to be bitten by the ducks, pecked at by the hens, and chased about by the children." With these thoughts he flew into the middle of the water, and swam towards the three beautiful swans; who noticing the little stranger, came to welcome him.

"Oh, just kill me outright," said the poor bird, bending its head towards the water,—when lo! it saw its own image in the clear surface, and instead of an ugly dark-green *duckling*, it beheld in itself a stately *swan!*

It matters little being born in a duck-yard, provided one is hatched from a swan's egg! He now blessed his former trials, which had taught him to value the delights that surrounded him. Meanwhile the larger swans gathered about him, and stroked him lovingly with their beaks.

Just then two little children came into the garden and ran towards the canal. They threw corn and bread down to the swans.

"Oh, there is a new one!" exclaimed the younger child, and both clapped their hands for joy. Then they ran away to call their parents. So more bread and corn was thrown into the water, and all said, "The new one is the most beautiful, so young and so graceful!" and, indeed, the old swans themselves seemed proud of their new companion.



Then the once ugly bird felt quite shy and abashed, and put his head under his wing; for though his heart was bursting with joy, still he was none the prouder.

A good heart is never proud. *Andersen.*

APPENDIX A.

For Home-Reading or Holiday Task.

I. ONE FAULT MAKES MANY.

One fine summer morning, a group of children might be seen tripping along the high road which led through the small village where they lived. They were going to school, but as it was yet early, most of them were loitering to chat or play by the way. One little boy and girl, however, were running on before the others, laughing, and trying which could reach the turn on the road first. Now, at the turn of the road sat an old woman with a basket of gingerbread and sugar-sticks, and it was to this old woman they were running, for Johnny (that was the little boy's name) had been given a penny the day before, and he was going to spend it now, before they went into school.

"And I will give you some, Julia," said he, as they came up to the basket-woman, "and after school we will make a feast." So saying, he put his hand into his pocket to feel for his penny, but no penny was there.

"Oh, Julia," cried he, "I have lost it! I must have dropped it by the way! See, here is a hole in my pocket! Do come back with me, to look for it along the road."

"We must make haste then," said Julia, "or we shall be late." So they both ran back, looking on the ground, and asking all the other children they met if they had seen it; but none of them had, nor was it to be found anywhere, so they had to return to school as quickly as they could. When they passed the basket-woman again, however, Johnny could not help stopping to look at the sugar-sticks, and wish he had not lost his penny.

"I am very sorry you have lost it," said his sister, "but come along now or we shall be late for school."

"I should so like that pink stick," said Johnny, without attending to what his sister said, and still looking at the basket.

"Oh, come along, and don't think about it again," replied she, pulling him by the arm. "See, we are the last of all." Now Johnny was two years younger than his sister, and besides this, though a good boy in many points, he was too fond of eating. We often find that one fault, when we indulge it, that is to say; when we do not try to cure ourselves of it, leads to another, and you are going to see how many faults this little boy was led to commit, by yielding to his greediness.

In the first place it made him cross, for instead of following Julia's good advice, he shook her off, and said, rather angrily, "I shall come to school when I choose, Julia, and I don't want you to wait for me."

"Very well," replied she, "I will leave you, but I only advise you to come, that you may not lose your place in the class." So saying she ran off, and reached school just in time. The names had been called over before Johnny arrived, so the master reproved him for

being late, and, as his sister had warned him, he lost his place in the class.

You will think he had been punished enough to cure him of his greediness this time, but it was not so, for no punishment will cure us of a fault, if we do not *try* to leave it off besides, and he had not tried; so the thought of the sugar-sticks was still running in his head all the time he was saying his lessons, which made him say them quite wrong.

After school, the boys and girls came out running and jumping very merrily, all except Johnny, who felt rather cross and unhappy—the master had had to reprove him several times for his inattention, and besides he wanted to make haste home and look for his penny again, so he would not stop to play with the rest on the bit of common near the school, but ran off by himself. When he passed old Biddy (that was the basket-woman's name) he could not help stopping again to look and wish.

Johnny was committing a sin all this time—the sin of *coveting*: to covet, you know, is to keep on longing for what does not belong to us; this he did, and when he came home he fidgeted about the cottage, looking into every corner, and putting everything into disorder, to see if his penny was not hidden somewhere.

At last his mother said, "My dear child, I have let you look everywhere for your money, and you see it is lost. I am sorry for you, but now cease looking, and try and put the thought of it out of your head. Here, I have an errand for you, which will give you something to do till supper is ready. I want you to take

this basket of clean clothes to Mrs. Cullen. There, run off, and do not dawdle by the way."

Johnny took the basket and set off. It happened that the nearest way to Mrs. Cullen's was past the corner of the road where old Biddy sat. But when Johnny came near the spot he was surprised to see no old woman sitting there, and when he came near her he was still more surprised, for there stood the basket of cakes by itself on the ground. He stopped opposite it, and looked up the road and down the road, but there was not a person in sight.

"I wonder where old Biddy can be," he thought to himself; "she cannot much care for these nice things, that is certain, or she would not leave them in this way. I don't think she would much mind if I took one sugar-stick,—at all events she would never find it out." Now when these wicked thoughts came into Johnny's head, he should not have stopped to let them stay there, but should have run on at once to finish his errand, instead of which, he stood looking and coveting, and at last stooped down to take up one of the sugar-sticks, when he heard a step behind him. He started, turned pale, and dropped it on the ground, but it was only a stray donkey.

"How foolish I was," he exclaimed, and still trembling, he picked up the stick, which was broken to pieces. "I cannot put it back now," thought he, so he ate it as he ran on to Mrs. Cullen's.

He left the basket of clothes and made haste back, rather wondering whether he should find Biddy returned or not, and whether she would have missed the stick

he had taken. But there stood the basket quite alone where he had left it.

"Where can she be?" thought he; "perhaps she has bought a new stock and does not care about these,—there are very few gingerbreads left."

Johnny hesitated less this time, than before, for it is always easier to sin the second time than the first: so he began to eat one cake after another, thinking to himself as he looked behind and before every moment, "nobody sees me," forgetting that God saw him, just as He sees us always, and is displeased when we disobey His commandments, and He has said, "Thou shalt not steal."

Johnny did not stay to finish, for fear some one should come up the road and see him, but stuffed the rest into his pockets and ran off home. As he passed through the village, he fancied every one he met who looked at him, had found out what he had done, and he ran breathless into his mother's cottage, already wishing he had never touched what did not belong to him.

"Why, what has kept you out so long?" said Johnny's mother to him as he came into the house.

"I don't know," said Johnny, not knowing what to answer.

"I am afraid you must have stopped to play by the way," said she, "or you could never have been so long; here, take your supper, for it is nearly time to go to bed."

But after eating so many sweet things, Johnny was not hungry. His mother wondered at this, and thought he could not be well; and he, glad to escape questions, made haste to bed. All night he kept dreaming that

this theft was found out, and awoke up trembling, as he fancied he saw his schoolmaster frowning, or old Biddy shaking her stick at him.

Perhaps you are wondering as well as Johnny, what had become of old Biddy, and why she left her basket; you are going to learn.

When Johnny set off to school next morning with the others, he did not run and skip as usual, but walked slowly along, dreading lest he should see the basket-woman, and lest she should have discovered all. When he came to the spot, however, she was not there, and the basket was gone likewise. Two of the neighbours, however, were standing near the place talking.

"Where can old Biddy be?" exclaimed Ellen, one of the children.

"Oh, did you not hear what happened to her yesterday?" answered Jane Doolan; "she wanted to fill her can with water from the brook, and as there was nobody in sight, she set down her basket meaning to be back in a minute, but in stooping down to the water, her foot slipped and she fell down, and hurt her leg so that she could not stand; and I don't know how long she would have lain there, only father was coming home that way and saw her; he carried her home to her cottage. Mother is gone there this morning to see how she is."

"Yes; and that is not all," said one of the two women, who had heard what Jane was saying; "when old Biddy got home, she sent her grandchild, little Mary, to fetch her basket, and what do you think Mary found? Why every cake and sugar-stick was gone! Some wicked person had stolen them, and the

basket was as empty as this;" and she turned a basket she was carrying, upside down.

"Yes," said the other, "and I hope it was not one of you, children, who did such a naughty thing."

"Oh, no!" said all the children.

"Billy," said she to one little boy, "you are apt to be very hungry; I know your mother cannot often give you your breakfast, but I hope you would not do such a thing as to steal."

"Oh, no, ma'am," said Billy, earnestly, "I never touched the basket."

"Did you, Johnny?"

Johnny turned white and red, and without stopping to think, he answered, "No, ma'am."

They then walked on, talking of what had happened; all, except Johnny, who hung down his head, and felt as if every one must know that he had got the remains of the sugar-sticks in his pocket.

"How could any one do such a wicked thing?" said one of the girls; "I suppose the thief thought that no one saw him, as Biddy was away, and therefore he would not be punished."

"Perhaps he did, Susan," said another, "but you know that God always sees us, and if we are not punished now, He will punish us after we are dead."

As Johnny heard these words, a different fear came into his mind, greater than his fear of Biddy's stick, or his schoolmaster's reproof, and he listened eagerly to what the other children were saying.

"But if the person who stole them," said Billy, "was some poor ignorant boy, who had never been

taught anything about God, surely his sin would not be so great?"

"I think it would not," said Julia; "but make haste,—run, I am afraid we are late; there is the mistress at the door."

If Johnny's lessons were badly done the day before, to-day they were worse still; for all the time he was thinking of the dreadful fault he had committed, and wondering how he could have so displeased God for the sake of a few cakes. After school, he slipped away from the rest, and sitting down behind a hawthorn bush on the common, he began to cry bitterly. He had not been there long before he heard a step, and looking round, saw his sister Julia.

"What is the matter with you?" said she, sitting down beside him; "Mike Lacy says you did not say a single lesson right in school, and now you are crying so—are you ill?"

Johnny shook his head.

"Then have you done something wrong?" His sobs showed her that this was the case. "Then tell me what it is; if you are so sorry, I am sure the teacher will forgive you, if you confess your fault, and promise to be a better boy in all time to come."

"No, no!" cried he, springing up; "no one will ever forgive me! It was I who robbed old Biddy; I who *have* been to school, and knew how wicked it was!"

Julia could not say a single word, for surprise and grief; so Johnny went on and told her all about it, and asked her what he should do.

"Have you eaten them all?" asked Julia.

"Almost," said he taking a few broken bits out of his pocket. Julia was silent for a few minutes, and then said, "There is only one thing to be done, Johnny; go to the master, he is not gone home yet, and tell him all you have done, and I dare say he will tell you what you ought to do."

"Oh, but I cannot," said Johnny, trembling, "he will be so angry."

"But God will be more angry still, if you do not," said Julia. "Come, I will go with you; and make haste too, or the master will be gone." So saying, she took him by the hand, and though he still hung back, she hurried him along, still they came to the school-door.

"I cannot go in," said he, stopping short.

"You cannot conceal it from God, Johnny," said Julia, "and it will be no use being sorry, if you go on hiding what you have done."

"Well," said Johnny, "I *will* go!" so saying he entered the school-room with his sister.

Mr. Brown the schoolmaster was putting up the books, as they came in. "What is the matter?" he asked; "are you ill, Johnny?"

"No, sir, I am not ill," answered he; and then he told all that he had done, and added as he finished, "I dare say you will punish me, sir, but if you think God will forgive me, I shall not mind what happens to me." Mr. Brown looked very grave, and said:

"I do not wish to punish you, Johnny, your own conscience must have punished you enough, and your fault will bring its own punishment besides; for those who steal, cannot be trusted. You have offended

against God, and you have injured poor old Biddy. You ought at once to ask God's forgiveness for having broken His commandment, which says, 'Thou shalt not steal;' and if you are really sorry, you will immediately go to old Biddy and tell her all you have done, and promise that as soon as you are able you will pay her the full value of all that you took out of her basket. You can never feel happy until you have done so."

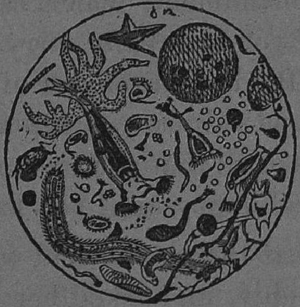
Johnny did what the master had told him. When he went to old Biddy, and asked her pardon, she was very angry, for she had not learned readily to forgive. For a long time he had to bear patiently all the taunts and reproaches which he met; till at last his good conduct made the neighbourhood forget his fault. He very carefully laid past every penny that he got for pocket-money, and took it to old Biddy, as soon as ever he could, until by the end of a year he had fully paid her for all he had stolen; and I believe now, that old Biddy herself would trust him to carry her basket for her anywhere, without even counting the cakes to see if he had taken any.

trip-ping	loi-ter	yield-ing
greed-i-ness	cov-et	fid-get
dawd-le	er-rand	break-fast
hap-pen	haw-thorn	taunt

II. WATER.

You know, that, if water is left in a tub or tank, it soon becomes impure and unwholesome; and, doubtless, this would have happened also with the oceans and river,

of the earth, but for some especial provision against such an evil.



A drop of impure water magnified.

How the waters of the earth are preserved in all their freshness, and how it is that their waste is repaired, will now be explained.

When we say that water is wasted or dried up, what do we mean? What becomes of it? Where does it go? Perhaps you will say, that it sinks into the earth; but this cannot be the case when the bottom is solid, or of rock, or clay, or when it is in a tub or other vessel.

The truth is, that it loses the form of water—it is turned into vapour, and mixes with the air, or hangs about it as a cloud.

It is found that heat has the power of drawing off minute particles of water. Accordingly, the heat of the sun draws forth from the waters of the earth particles too minute for you to see, which, being lighter than the air, rise up and mingle with it. These particles of water (which are called vapour) when they meet with cooler air, unite, so as to become visible to us, as a cloud or mist in the sky; and under certain states of the atmosphere, they return to the earth and its waters, in the form of *rain*.

But as the pure water only is light enough to rise up, all that is foul in it remains behind. The salt of the sea, for instance, and the corrupt parts of the waters of a marsh, are left; so that there is a constant *circulation*, or *going and returning* of pure water, between the earth and the air, which preserves both in a wholesome state.

There is another form in which the waters, taken up by the air, return to the earth, besides rain—I mean *dew*. After warm days, when the earth suddenly becomes cold, it chills the vapour contained in the air near it, and thickens or condenses it into water again, which settles on the cold earth in drops, which we call *dew*.

You know how beautiful the dew-drops look, glittering on the grass and hedges on a sunny morning. But the sun soon turns them to vapour again, and dries the earth once more.

Thus you see, that as with the earth, so it is with its waters; nothing is wasted or destroyed, though we in our ignorance may chance to lose sight of it.

What the waters part with, they gain in a purer state; and what the earth seems to lose, returns to refresh and fertilize it anew.

Water, you know, is not always in a liquid state; it is changed by cold into ice, and by heat into steam, or vapour. And ice is changed back into water by heat, and steam becomes water when cold.

Ice is more beautiful to look at than steam; yet it is a pleasant sight to see the steam pouring forth out of the tea-kettle spout, when the water is boiling over the fire for tea, or the smoke rising up from a dish of rice when it is just uncovered and set on the table for dinner.

Watt making steam-experiments.

Now, from what was said in the last pages, you find that this steam, which you sometimes, but not rightly, call smoke, is nothing else than minute particles of the water in the tea-kettle, or in the pot of rice, which being heated, fly off, and, meeting suddenly with the cool air, form a cloud.

If you were to leave a tea-kettle boiling on the fire all night, you would find it in the morning quite empty; the water would all have found its way out of the tea-kettle into the room, but as it had mingled with the air in the room, it would be invisible to you.

This change of water into steam or vapour, is called *evaporation*—a long word, but not very hard to understand.

You see, then, that the heat of the fire acts on the water in the tea-kettle, just as the warmth of the

sun does on the water of the earth, by drawing forth vapour, only that when this vapour rises into air from boiling water, we call it steam, instead of cloud or mist.

At first sight it might seem, that, when water takes the form of steam or of ice, we lose its services. But this is a mistake. Steam is very useful to those nations who know how to make use of it; and ice is most useful to those who have most of it.

In England frosts, being only occasional, do not profit much. But in North America and the northern countries of Europe, where frost lasts half the year, the frozen rivers and hard snow afford the inhabitants very convenient roads; much better than those they have at any other time, so that they hold fairs and meetings more conveniently in the cold season. They have sledges which are like flat boats, and are drawn, sometimes by reindeer, sometimes by dogs, or small horses, over the hard and slippery snow. Or they skate along the frozen rivers and lakes with great speed and little fatigue, finding warmth and health in the exercise.

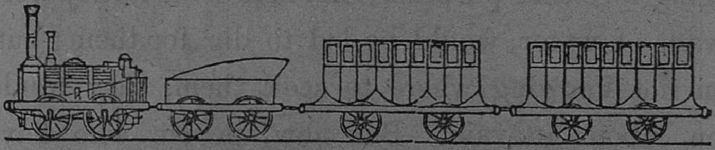
Among the Esquimaux, and those who inhabit the coldest parts of the earth, it is usual to build houses of frozen snow or blocks of ice, which are said to keep out the cold better than any other material.

But though ice is not without its use, steam—the other state into which water changes—is far more valuable, to those who know how to make use of it.

Sledges drawn by reindeer over the snow.

By means of steam we move our ships over the water, turn our mills, travel in carriages without horses at the greatest speed; and so work our machinery, that manufacturers can now send out an immense variety of cheap and useful articles, which

were formerly so expensive, that the rich only were able to purchase them.



A railway train.

vapour	particle	atmosphere
circulation	chill	condense
hedge	fertilize	liquid
occasional	fatigue	manufacture

PART II. SPRINGS, WELLS, AND PUMPS.

The rains, when they sink into the earth, might seem wasted and lost; but they meet at length with some bed of clay or hard rock, which stops their course downwards, and the water then oozes out through the sides of a hill, or the crevices of a rock, at first in tiny streams, but afterwards these streams unite below, and form at length those great rivers which flow through our plains and valleys, and discharge their waters into some lake or sea.

But these springs of water are sometimes deep in the earth,—often several hundred feet below the surface, so that those parts of the country through which the rivers flow would be unfit to support the life of man, unless it had occurred to him to dig wells.

Long before men knew where and how these springs of water are formed, they must have found them in digging for other purposes; and hence when they were in want of water, would be led to dig for them; but, from not knowing where to seek them, they would often labour in vain. But now, people who have attended to the subject, know in what kind of soil they will be likely to find water; so that here, as in so many other things, knowledge saves much useless labour and loss of time.

In former days, a well was the most valuable property which could be possessed; so that families or tribes of people would go to war for the possession of one. In these days, almost every village, you know, has several wells. These wells are sometimes very deep, because people have to dig, perhaps, several hundred feet before they come to a spring of water.

When this is the case, the water is drawn up by means of a rope and bucket. This rope is fixed to a short pole, called an axle, which is supported horizontally on a frame, and turned by a handle. The bucket is fixed to the end of a rope, and when you want to draw up your bucket out of the well, you turn the handle, which winds or coils up the rope round the pole till the bucket is brought up, and if you want to let it down again, you turn the handle the other way, which gradually unwinds the rope and lets down the empty bucket to be filled again.

When the spring of water is not deeper than about thirty feet, the water is raised by that beautiful contrivance called a sucking pump.

A sucking Pump.

You see a man in the picture raising the handle of the pump he is pumping; but you do not know, perhaps, how or why his pumping brings up water: you only know that when the pump handle is lifted up and drawn down two or three times, water pours from the spout.

Yet you might well feel surprised, if you thought at all, that a few strokes of your hand should force water to rise up from the earth, at the depth of many feet, to meet your wants.

It is a knowledge of the properties of air and water, which has enabled men to do this.

It is known that air has considerable weight, and that it presses everywhere and everything with equal

force; and it is found, that if you remove this pressure of air from a small part of the surface of water, the water will rise up *at that part*, as in a column, to the height of nearly thirty feet, being supported by the air all round and under it.

This may be made clear by a simple example. When you amuse yourselves with sucking up water through a straw, you are doing this very thing without knowing it—viz., you remove or suck out the air from over that part of the water which is under your straw, and immediately it rises up in a column to your mouth.

On this simple principle it is that the pump I have been speaking of is constructed.

The well over the spring is bricked and lined; and a long pipe,—like your straw, only much longer and larger,—is fixed in it, through which the water will rise when the pressure of the air is taken off that portion of it which the pipe encloses. This cannot be done, as in your straw, by sucking out the air; but, as it is known that air has a tendency to expand or spread itself out, it is done by removing the air from the body of the pump, into which the pipe opens, and then the air in the pipe will rush out into the body or barrel of the pump, and the water, being no longer pressed down by the air in the pipe, will rise up and fill it. But, before the water can rise any higher, the air in the body of the pump also, must be got rid of. Now, all this is done by you when you raise the handle and let it fall, and then raise it again;—

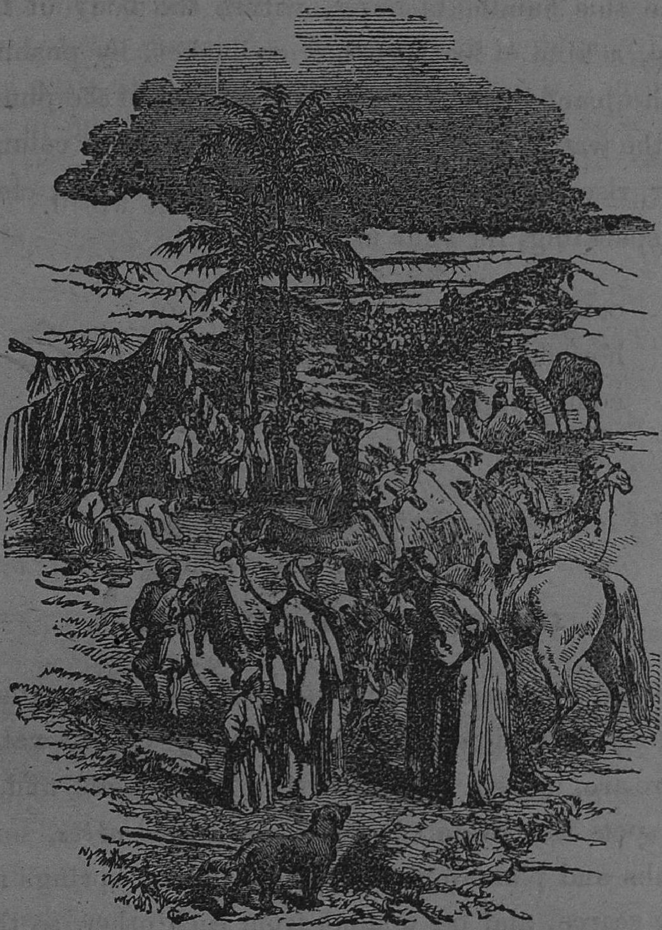
for to this handle is hung, within the body of the pump, a kind of leathern box or bucket, by pushing which up and down, the air is driven out of the pump, and the water, relieved of the pressure of this column of air, rises to the spout, whence it pours forth, clear and sparkling, for your use.

ooze	crevice	tiny
horizon	gradual	column
contrivance	expand	tendency

III. STORY OF A DESERT.

A DESERT is a sandy plain, generally of great extent, without vegetation, and almost entirely without water. There are, indeed, in some deserts a few wells, and on the spots thus watered, which are called *oases*, some shrubs and plants are found; but these springs are very scarce, and far distant from each other, so that travellers often suffer much from thirst.

Nor is want of water the only hardship to which those who are obliged to cross a desert are exposed. They are very likely to lose their way, for there are no objects to mark out the direction in which they ought to travel, nor can any roads be made, because the sand is loose, and blown about with every breeze.



Halting at an oasis.

Sometimes a whirlwind raises the sand in such clouds as to overwhelm the travellers completely, leaving nothing but a hill of sand, where but a few minutes before, had been a crowd of men, horses, and camels.

Deserts are chiefly found in Africa and Asia. Arabia, in Asia, is composed, in a great measure, of deserts.

No settled inhabitants live in these wastes; but they are frequented by tribes of wandering Arabs, who dwell in tents which they carry about with them from one *oasis* to another, never remaining long in one place. Besides their camels, these Arabs possess the swiftest and most beautiful horses in the world.

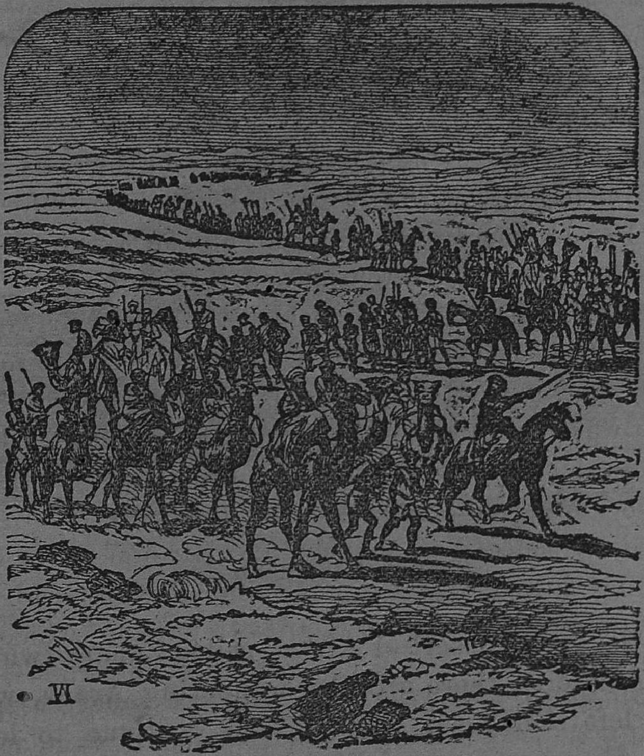
Tuareg of the Zahara.

In the great desert of Africa, called Zahara (which means desert), there are also wandering Arabs, who have left their own country, but continue to lead much the same sort of life that their ancestors did before them.

Each tribe is governed by a chief, who is called a Scheik, a word meaning "old man." These Arabs are often robbers, and they seldom fail to strip the

unfortunate travellers who fall into their hands, of all their property.

When merchants, or other travellers, are about to cross the desert, they join together for their mutual safety, and form large companies, sometimes consisting of more than a thousand people. These companies are called caravans; they take horses and mules with



Caravan in the desert.

them, but their chief dependence is on the camel, which, from its form and habits is better suited to the desert than any other animal. In Africa, the dromedary, which much resembles the camel, supplies

its place. The dromedary has one hump instead of two, like the Asiatic camel, and it has a much swifter pace; in other respects, there is no great difference between them.

The following story, which is a true one, will give you some idea of the suffering caused by want of water, in a journey through a desert.

Ali Bey had been travelling in Morocco,* and was on the point of leaving that country. He wished to go from a town called Ouschda, to Tangier, which is a seaport, whence he intended to embark for the east. He was accompanied by two officers and thirty guards, to protect him on the way. He had been informed that 400 Arabs were watching for him on the high-road, probably with the intention of robbing him. This information induced him to leave Ouschda privately, and quitting the high-road, he crossed the fields to the south, and pushed forward towards the desert. The night was dark, and the sky covered with clouds. They advanced very fast during the night, and at nine in the morning, they stopped near a stream, where the guards took leave of Ali Bey, and left him to the care of some Arabs who had joined him on the road. A dispute arose among the guards at parting, which for a little while alarmed Ali Bey and his companions, and so occupied their attention, that they neglected to supply themselves with water at the stream, whose banks they were now leaving.

They continued marching on in great haste, for fear

* Morocco is a country in the north of Africa, situated between the Atlantic Ocean, the mountains of Atlas, and the desert of Zahara, part of which extends into Morocco itself.

of being overtaken by the 400 Arabs, whom they wished to avoid. For this reason, they never kept the common road, but passed through the middle of the desert, marching over stony places and low hills. This country is entirely without water, and not a tree is to be seen in it, nor a rock which can afford a shelter from the heat. There is a particular clearness in the air—an intense sun darting its beams on the head of the traveller, and slight breezes scorching like a flame; such is a faithful picture of the desert through which Ali Bey was passing. The travellers had neither eaten nor drunk since the preceding day, and their horses and mules were in the same condition. Soon after twelve o'clock, the men, as well as the poor animals, began to be worn out with fatigue. The mules were stumbling at every step with their burdens, and required help to lift them up again; this exertion exhausted the little strength the men had left.

At two in the afternoon, a man dropped down stiff, as if he were dead, from fatigue and thirst. Ali Bey stopped with three or four of his people to assist him. The little moisture that was left in one of the leathern bags, in which they carry water in those countries, was squeezed out, and a few drops poured into the poor man's mouth, but without relieving him. Ali Bey began to feel his own strength failing, and becoming very weak, he determined to mount on horseback, leaving the poor fellow behind. This seems very cruel, but they could do nothing for the unfortunate man; he was dying of thirst, and they had no water to give him; it could be no comfort to him for his companions to lie down and die by his side.

From this time, others of the caravan began to drop

one after another, and there was no possibility of giving them any assistance, so they were necessarily left to their unhappy fate. Several mules, with their burdens, were also left behind, and Ali Bey saw some of his trunks lying on the ground, without knowing what had become of the mules or their drivers. The loss of his baggage affected him but little,—he pushed on without caring about it.

His horse (though the strongest in the whole caravan) now began to tremble under him. When he endeavoured to encourage his men to go faster, they answered by looking him in the face and pointing to their mouths, to show how much they suffered from thirst. The whole party were now sensible of the impossibility of supporting such fatigue, until they should reach the place where they were to meet with water again.

At last, about four in the afternoon, Ali Bey had his turn, and fell down from thirst and weariness. It is impossible to imagine a more wretched condition than that of Ali Bey, stretched senseless on the ground, in the middle of the desert; left with only three or four men, one of whom had dropped at the same time as himself, and those who retained their senses without means of assisting him.

He remained senseless for about half an hour, when at some distance, a caravan was seen approaching. The chief of the caravan, observing the distressing situation of our travellers, ordered some water to be thrown over them. Ali Bey presently recovered his senses, and looked around him; at first he could not see clearly, but soon he perceived seven or eight persons, who were assisting him with much kindness.

He tried to speak to them, but a painful feeling in his throat prevented him; he could only point to his mouth. These charitable people continued pouring water on his face and hands, till he was able to swallow small mouthfuls of water; this enabled him to ask "Who are you?" When they heard him speak they expressed their joy, and answered "Fear nothing, we are no robbers, but your friends." They poured more water over him, filled some of his leathern bags, and then left him in haste. After sparing so much of their own stock of water, they could not, without danger to themselves, stay longer in this desert place.

The dreadful thirst, which was so nearly fatal to Ali Bey and his people, was first perceived by extreme dryness of the skin; the eyes appeared bloody, and the tongue and mouth were covered with a crust. A faintness or langour took away the power of moving, and a painful sensation in the throat and chest interrupted the breathing. This is what Ali Bey felt before he became insensible, and he observed that his fellow-travellers suffered in the same way.

After the caravan left him, he remounted his horse with some difficulty, and went on his journey. At seven in the evening he stopped at a brook, and during the night all his men and baggage arrived, and he found that no one was missing, not even the poor man who had been left by himself. The caravan had met them in the desert and saved both men and animals.

vegetation	oasis	caravan
dromedary	embark	intense
faithful	preceding	stumble
exhaust	perceive	charitable

IV. THE LEGEND OF KING SOLOMON AND THE HOOPOES.

In the days of old, men are fabled to have possessed the power of exercising, by means of a magic seal, a complete sway over the birds of the air and the beasts of the field.

When King Solomon wanted to travel, he made use of a carpet of a square form. This carpet had the property of extending itself to a sufficient size to carry a whole army, with the tents and baggage; but at other times it could be reduced so as to be only large enough for the support of the royal throne, and of those ministers whose duty it was to attend upon the person of the sovereign. Four genii of the air then took the four corners of the carpet, and carried it with its contents wherever he desired.

Once the king was on journey in the air, being carried upon his throne of ivory over the face of the earth. The rays of the sun poured down upon his head, and he had nothing to protect him from the heat. The fiery beams were beginning to scorch his neck and shoulders, when he saw a flock of vultures flying past.

"O vultures!" cried King Solomon, "come and fly between me and the sun, and make a shadow with your wings to protect me, for his rays are scorching my neck and face."

But the vultures answered, and said, "We are flying to the north, and your face is turned towards the south. We desire to continue on our way; and be it known unto thee, O king! that we will not turn back in our flight; neither will we fly above your throne to

protect you from the sun, although his rays may be scorching your neck and face."

Then King Solomon lifted up his voice, and said, "Cursed be ye, O vultures!—and because you will not obey the commands of your lord, who rules over the whole world, the feathers of your neck shall fall off; and the heat of the sun, and the cold of the winter, and the keenness of the wind, and the beating of the rain shall fall upon your rebellious necks, which shall not be protected with feathers, like the neck of other birds. And whereas you have hitherto fared delicately, henceforward ye shall eat carrion and feed upon offal; and your race shall be impure till the end of the world."

And it was done unto the vultures as King Solomon had said.

Now it fell out that there was a flock of hoopoes flying past, and the king cried out to them, and said, "O hoopoes! come and fly between me and the sun, that I may be protected from his rays by the shadow of your wings."

Whereupon the king of the hoopoes answered, and said, "O king! we are but little fowls, and we are not able to afford much shade; but we will gather our race together, and by our numbers we will make up for our small size."

So the hoopoes gathered together, and flying in a cloud over the throne of the king, they sheltered him from the rays of the sun. When the journey was over, and King Solomon sat upon his golden throne in his palace of ivory, whereof the doors were emerald and the windows diamonds, he commanded that the king of the hoopoes should stand before his feet.

"Now," said King Solomon, "for the service that thou and thy race have rendered, and for the obedience thou hast shown to the king, thy lord and master, what shall be done unto thee, O hoopoe? and what shall be given to the hoopoes of thy race for a memorial and a reward?"

Now the king of the hoopoes was confused with the great honour of standing before the feet of the king, so making his obeisance, and laying his right claw upon his heart, he said: "O king, live for ever! Let a day be given to thy servant, to consider with his queen and his counsellors what it shall be that the king shall give unto us for a reward." And King Solomon said, "Be it so."

So the king of the hoopoes flew away; and he went to his queen, who was a dainty hen, and he told her what had happened, and desired her advice as to what they should ask of the king for a reward; and he called together his council, and they sat upon a tree, and they each of them desired a different thing. Some wished for a long tail; some wished for blue and green feathers, some wished to be as large as ostriches; some wished for one thing, and some for another; and they debated till the going down of the sun, but they could not agree together.

Then the queen took the king of the hoopoes apart and said to him: "My dear lord and husband, listen to my words; and as we have preserved the head of King Solomon, let us ask for crowns of gold on our heads, that we may be superior to all other birds."

And the words of the queen and the princesses, her daughters, prevailed; and the king of the hoopoes

presented himself before the throne of Solomon, and desired of him that all hoopoes should wear golden crowns upon their heads.

Then Solomon said, "Hast thou considered well what it is that thou desirest?"

And the hoopoe said, "I have considered well, and we desire to have golden crowns upon our heads."

So Solomon replied, "Crowns of gold shall ye have; but, behold, thou art a foolish bird; and when the evil days shall come upon thee, and thou seest the folly of thy heart, return here to me, and I will give thee help."

So the king of the hoopoes left the presence of King Solomon with a golden crown upon his head, and all the hoopoes had golden crowns; and they were exceeding proud and haughty. Moreover, they went down by the lakes and the pools, and walked by the margin of the water, that they might admire themselves, as it were, in a glass. And the queen of the hoopoes gave herself airs, and sat upon a twig; and she refused to speak to the merops, her cousins, and the other birds who had been her friends, because they were but vulgar birds, and she wore a crown of gold upon her head.

Now there was a certain fowler who set traps for birds; and he put a piece of a broken mirror into his trap, and a hoopoe that went in to admire itself was caught. And the fowler looked at it, and saw the shining crown upon its head; so he wrung off its head, and took the crown to Issachar, the son of Jacob, a worker in metal, and asked him what it was.

So Issachar, the son of Jacob, said, "It is a crown of brass," and he gave the fowler a quarter of a shekel for it, and desired him, if he found any more, to bring them to him, and to tell no man thereof. So the fowler caught some more hoopoes, and sold their crowns to Issachar, the son of Jacob; until one day he met another man who was a jeweller, and he showed him several of the hoopoes' crowns. Whereupon the jeweller told him that they were of pure gold, and he gave the fowler a talent of gold for four of them.

Now when the value of these crowns was known, the fame of them got abroad, and in all the land of Israel were heard the twang of bows and the whirling of slings; birdlime was made in every town; and the price of traps rose in the market, so that the fortunes of the trap-makers increased. Not a hoopoe could show its head but it was slain or taken captive, and the days of the hoopoes were numbered. Then their minds were filled with sorrow and dismay, and before long few were left to bewail their cruel destiny.

At last, flying by stealth through the most unfrequented places, the unhappy king of the hoopoes went to the court of King Solomon, and stood again before the steps of the golden throne, and with tears and groans related the misfortunes which had happened to his race.

So King Solomon looked kindly upon the king of the hoopoes, and said unto him, "Behold, did I not warn thee of thy folly, in desiring to have crowns of gold? Vanity and pride have been thy ruin. But now, that a memorial may remain of the service which thou didst render unto me, your crowns of gold shall be

changed into crowns of feathers, that ye may walk unharmed upon the earth."

Now, when the fowlers saw that the hoopoes no longer wore crowns of gold upon their heads, they ceased from the persecution of their race; and from that time forth the family of the hoopoes have flourished and increased, and have continued in peace even to the present day.—*Curzon.*

APPENDIX B.

VOCABULARY.

This Vocabulary contains the meanings of the words given in columns in the Notes, and in Appendix A.—that is, it forms a Dictionary for the difficult words in the Reading Book; and the Teacher should make the Class search out and commit to memory each day the meanings of some six or eight of the words in the Notes. Most of the words have other meanings; the explanations given are such as suit where they occur in the Text.

The figures refer to the page where the word occurs.

v. Abate (11), to lessen

n. Aborigines (29), the first or original inhabitants

ad. Abroad (34), in foreign countries

v. Accommodate (54), to aid, to oblige

n. Accusation (5), charge

n. Acquaintance (8), a person known to another

v. Acquiesce (51), to agree, to yield, to consent

v. Address (6), to speak to

a. Adjacent (85), lying near, neighbouring

a. Admirable (33), excellent, wonderfully good

n. Admiral (38), the commander of a fleet

v. Admonish (76), to warn, to caution

a. Affected (27), unnatural, put on

n. Affection (52), love, kindness

n. Agriculture (7), farming, husbandry, cultivating the ground

n. Ague (89), a chill which makes one shake

n. Air (65), manner, style

v. Alight (6), to get down off a horse or carriage, to dismount

ad. Amply (12), fully, largely

n. Animation (42), liveliness, quickness

n. Apartment (41), a room

n. Apparel (42), clothing, dress.

n. Appetite (41), desire for food.

n. Appendage (96), a thing belonging to

n. Application (7), attention

a. Appropriate (85), proper, suitable

v. Ascend (45), to go up, to climb up

v. Assert (29), to state, to declare, to affirm

v. Associate (27), to keep company with

n. Assortment (58), variety of sorts, supply of different kinds

n. Atmosphere (131), the air, clouds, and vapour surrounding the earth

n. Attire (90), dress

n. Audience (90), an interview given by a sovereign or governor at which the visitor receives a *hearing*

n. Banquet-rooms (86), rooms for grand feasts and entertainments

n. Bark (31), a boat, or small ship

n. Beam (17), a piece of timber supporting the roof of a house

n. Beams (26), the rays of the sun

n. Benefit (34), advantage, profit

a. Benumbed (20), unable to move or feel through extreme cold

v. Bequeath (7), to give by will

v. Beseech (1), (besought), to ask earnestly

v. Bestow (25), to confer, to give

n. Beverage (41), drink

n. Blast (26), a blowing, wind

n. Botany (65), the knowledge of plants

n. Breakfast (127), the morning meal, the first food taken in the day

that *breaks* the *fast* of the night

n. Calamity (38), a great misfortune

n. Capital (36), chief town or city

a. Capricious (25), arbitrary, without reason

n. Caravan (143), a company of people travelling in a body

n. Carcass (80), the dead body of an animal

n. Century (49), period of 100 years

v. Chance (2), to happen

n. Charge (3), order, directions

n. Charge (5), accusation

v. Charge (7), to advise strongly, to enjoin

a. Charitable (147), kind

v. Chat (8), to talk

n. Chemistry (65), the science that treats of the composition of substances

v. Chill (132), to make cold

v. Chop (15), to cut

n. Circulation (132), going round

n. Collation (98), repast, banquet

n. Collusion (30), secret agreement to deceive

n. Colony (49), a place or country to which a number of people go to settle in

n. Column (139), an upright body shaped like a pillar

n. Commodity (59, 95), an article of use, goods

a. Compassionate (29), tender, kind, feeling sympathy

n. Compliment (50), favour

v. Conceive (5), to think, to imagine

v. Conclude (7), to suppose, to infer

v. Condense (132), to make thick

v. Conduct (94), to lead

n. Confectionery (91), sweets, sweetmeats, sugar-sticks

n. Confederacy (46), partnership, union

v. Confer (56), to give, to bestow

v. Confide (74), to entrust

n. Confinement (87), imprisonment

v. Confirm (57), to make permanent

n. Consequence (51), importance, value

n. Contrivance (138), a thing planned, an invention

n. Costume (18), dress, uniform

n. Court (8), a king's palace, the residence of a nobleman

v. Covet (123), to wish for the things of other people.

v. Counterpoise (94), to balance with an equal weight

v. Cram (15), to stuff, to fill

n. Credit (66), honour, good name

n. Crevice (137), a narrow opening, a split

n. Culprit (16), a guilty person, one who has committed a fault

n. Current (4), the flow or running of a stream or river

v. Dawdle (124), to waste time, to trifle

n. Deck (31), the floor of a ship

v. Decorate (94), to ornament

n. Defect (9), imperfection, blemish, loss

a. Defective (31), imperfect, wanting something

v. Defer (3), to put off, to postpone

v. Depopulate (34), to destroy the inhabitants, to lessen the number of the people

v. Deposit (58), to place

v. Derange (41), to disturb

n. Derision (27), mockery, contemptuous laughter, ridicule

v. Descend (45), to come down

a. Desirous (7), wishing, anxious

n. Determination (29), firmness, decision

a. Detrimental (40), hurtful, injurious

a. Devoted (19), zealous, giving themselves to a good work

n. Devotee (22), a zealous religious person, one who gives himself up to religious duties

v. Dictate (39), to give orders to

n. Diet (65), food (daily food; *dies*, a day)

v. Digest (41), to dissolve in the stomach

p. Diminishing (15), getting less

n. Direction (50), orders, advice

n. Disaster (16, 40), loss, misfortune, calamity

n. Discourse (2), conversation

a. Disguised (47), changed in appearance so as not to be known

n. Dismay (76), fear, confusion, dejection

v. Dismount (18), to alight, to get off a horse

v. Dive (13), to jump down into water, to plunge to the bottom of a river, lake, or the sea

v. Divine (96), to guess

n. Docility (47), being easily managed, teachableness

n. Drifts (19), heaps (of snow) driven together

n. Dromedary (144), a camel with one hump

v. Dupe (48), to cheat, deceive

n. Edifice (37), a large building

v. Elect (50), to choose, to select

n. Elegance (9), grandeur

v. Embark (144), to go on board a boat or ship

v. Embarrass (41), to hinder, perplex

v. Encounter (31), to meet with

p. Encumbered (97), overloaded

v. Enjoin (2), to command, to give an order

a. Enormous (21), very large, huge, immense

v. Ensue (42), to follow

p. Entangled (2), caught, fastened

v. Entertain (8), to show hospitality to

v. Entertain (61), to take into service, to give employment to

a. Entertaining (6), amusing

v. Entreat (15), to beg, request

a. Equivalent (41), equal in value

n. Errand (123), a business (to be done by a messenger), a message

a. Exclusively (84), without exception

v. Exempt (50), to leave out,. to free from a penalty

v. Exhaust (145), to wear out, to spend entirely

v. Expand (140), to spread out, to extend

n. Expedient (7), plan, device, means

n. Experiment (30), a trial

a. Exquisite (9), choice, very fine, best

a. Extensive (37), wide-spreading, large

n. Exterior (95), the outside

n. Extremity (50), their last extremity=the end of their life

n. Fable (35), a story, a tale intended to instruct

v. Facilitate (85), to make easy

ad. Fain (31), gladly

n. Fatigue (134), weariness

n. Feats (30), clever performances, exploits

v. Feign (76), to pretend

v. Fell (13), to cut down

v. Fertilize (132), to make fertile or fruitful

n. Fidelity (82), faithfulness, integrity, honesty

v. Fidget (123), to move restlessly

n. Filament (86), a thread

a. Firm (12), fixed (in his determination), steadfast

n. Fleet (38), navy, a number of ships

n. Foliage (91), leaves, a cluster of leaves

n. Founder (61), one who founds or establishes

a. Fraternal (52), brotherly

a. Frequent (45), happening often, common, numerous

n. Friars (49), members of a religious brotherhood

v. Fringe (79), to form the border of, to be on the edge

n. Function (40), office, duty

n. Game (28, 66), wild animals hunted for amusement or to be eaten

n. Garb (27), dress

ad. Generously (2), nobly, kindly

n. Gentility (27), grandeur, high state

a. Good-natured (24), kind, willing to oblige

ad. Gradually (83), by degrees

ad. Gravely (59), seriously

n. Greediness (122), ardent desire

n. Guinea (16, 45), £ 1. 1 s.

v. Happen (126), to take place

n. Hardships (16), toils, difficulties

n. Hawthorn (128), a kind of tree

n. Headsman (89), an executioner, one who cuts off the head of a person condemned to death

v. Heave (18), to raise up

n. Hedge (132), a row of small trees or bushes

ad. Heroic (29), brave, fearless

n. Heroism (16), fearlessness, bravery, the conduct of a hero

v. Hesitate (16), to stop, pause, waver

ad. Horizontally (137), parallel with the ground, on a level

n. Illustration (67), a proof, an example

a. Illustrious (86), famous, celebrated

v. Import (60), to bring from a foreign country

n. Imposition (58), a fraud, a cheat

n. Imposture (58), deception

n. Impudence (14), audacity, shamelessness

n. Inactivity (41), idleness absence of motion

a. Inanimate (85), lifeless

n. Indolence (42), laziness

v. Induce (7), to lead to do, to prevail on

a. Inevitable (53), unavoidable, certain

ad. Infinitely (51), in a very great degree

n. Infirmity (42), weakness, feebleness

a. Ingenious (20), clever, sagacious

a. Insignificant (2), small, unimportant

v. Inspire (29), to give the spirit of, to animate

n. Instant (13), a moment of time

n. Instruction (34), teaching, information

v. Intend (3), to purpose, to mean

a. Intense (79), extreme, very great

n. Intercourse (57), communication

n. Interest (82), premium paid for the use of money

n. Intermission (91), Stopping, cessation

ad. Intimately (73), closely, familiarly

a. Intricate (15), complicated, obscure

v. Issue (86), to come forth, to proceed from

a. Judicious (41), wise, well chosen

ad. Keenly (9), severely

n. Kernel (41), the eatable part inside of a nut

n. Knot (2), a fastening

n. Lair (1), the bed where a wild beast lies

v. Lament (13), to mourn for, to feel sorry for

a. Languid (41), slow, faint

v. Languish (67), to suffer, to become weak

n. Lieutenant (39), an officer below a captain

n. Lighter (39), a large boat for carrying cargo from or to a ship

a. Limited (81), small

a. Liquid (132), fluid that can be poured out

v. Loiter (121), to delay, to linger

n. Magic (28), the supposed power of performing wonders by the aid of spirits

a. Magnificent (46), grand, splendid

n. Maintenance (66), support, means of sustenance, what is necessary for food, clothing, etc.

n. Mariner (49), a seaman, a sailor

n. Market (6), a place where on a fixed day people meet to buy and sell, a fair

n. Maturity (85), full growth

a. Melancholy (77), sad, mournful

n. Monopoly (83), exclusive possession, sole right to have or sell

v. Moor (37), to tie a vessel to the shore, to anchor

ad. Mortally (80), so as to cause death

v. Mount (6), to get up on a horse or carriage

n. Musket (58), a kind of gun

n. Myriad (84), ten thousand, an immense number

v. Nibble (2), to bite off little bits at a time, to bite as a mouse does

n. Notion (10), idea, conception

n. Novelty (of a carriage) (97), the new feeling of being in it, the strangeness

n. Oasis (142), a fertile spot in a desert

a. Occasional (134), happening rarely, only on occasions

n. Occupation (7), use, possession, holding

v. Ooze (136), to flow out gently, to trickle through

v. Outweigh (14), to exceed in weight, to weigh more than

n. Pageants (87), shows, displays

a. Paltry (75), of small value

n. Particle (131), a very small portion

n. Patient (67), a sick person under medical treatment

n. Patrimony (7), property inherited from one's father or ancestors

n. Pavilion (94), a building in a tank or garden for retiring to from the heat, a pleasure-house

v. Perceive (147), to see, observe

n. Perfidy (58), faithlessness, treachery

n. Peril (31), danger

n. Perpetual (41), continual

v. Persevere (17), to continue, to persist, to go on with an undertaking

v. Perspire (67), to come out through (as sweat does through the pores of the skin)

n. Pirate (77), a sea-robber, one who attacks ships for plunder

a. Piteous (1), pitiful, sorrowful

v. Plume (27), to put on feathers

a. Pompous (9), grand, boastful

n. Porter (12), a man who has charge of a gate or door

a. Preceding (145), previous, going before

n. Precipice (53), a steep overhanging place, a headlong descent

n. Pretence (5), an excuse, pretext

v. Procure (44), to get, obtain

n. Produce (37), goods, crops

v. Profess (75), to pretend

n. Profession (61), employment, occupation

n. Proficiency (34), advance, knowledge

n. Proficiency (57), skill, expertness, knowledge

v. Propitiate (29), to offer sacrifices or prayers to gain the favour of or appease

n. Proverb (43), a maxim, a wise saying

v. Pursue (7), to follow

a. Putrid (43), rotten, decomposed

v. Quake (89), to shake, shudder

v. Range (2), to wander about

v. Reap (2), to cut down a crop

v. Recognise (2), to know again

v. Recover (10), to get back

n. Redress (59), deliverance from injury, reparation

v. Reduce (27), to bring back, to bring down, to lessen

n. Regulation (40), rule

n. Relaxation (68), freedom from restraint or work, recreation, amusement

n. Remedy (25), cure, relief

v. Render (18), to give, to offer

v. Repair (13), to go to

n. Repast (8), food, a meal, victuals

n. Reproof (25), censure, reprimand

n. Reputation (81), esteem, good name

n. Requisite (41), thing needed, what is required

v. Requite (98), to reward

n. Residence (37,) house, dwelling

n. Resolution (69), determination, resolve.

v. Resolve (10), to make up one's mind, to determine

v. Restore (14), to give back, to return

n. Retinue (91), followers, staff of officers or attendants

v. Retreat (55), go back from, turn away from, avoid

v. Revive (98), make lively again, in spirit

n. Revolution (81), a violent overthrow of the government. By the French Revolution, begun in 1789, the monarchy was abolished

n. Rubbish (35), useless stuff

v. Sacrifice (82), to surrender, to suffer to be lost

n. Sagacity (19), instinct, wisdom

n. Scale (14), the dish of a balance

n. Scent (20), power of smelling

n. Sentence (88), judgment

n. Shelter (85), protection, covering

n. Signal (54), a sign

a. Simple (48), silly, credulous

n. Site (37), situation

v. Slander (5), to abuse, libel, make a false charge against

n. Spectacle (52), sight

a. Spirituous (28), containing spirit, intoxicating

a. Sprightly (42), lively, animated

n. Staff (30), suite, officers attending on a general

a. Stagnant (43), long-standing, not flowing, impure from want of motion

a. Sterling (83), in real money, in English pounds

a. Stiff (20), immoveable, rigid

v. Strap (20), to fasten with a piece of leather or cloth

n. Strut (27), pompous walk, walking in a proud manner

v. Stumble (145), to walk unsteadily, to fall in walking

n. Submission (5), respect, acknowledgment of inferiority

n. Suite (90), followers, attendants

a. Sultry (4), very hot

n. Summons (3), a call, a requisition to come

a. Sumptuous (9), splendid, magnificent

n. Superiority (26), the being superior, greater in excellence

v. Surrender (15), to give up, to yield

v. Suspect (60), to distrust, be suspicious of

n. Swordsmanship (31), skill in the use of the sword

n. Taunt (130), mocking, reproach

n. Tendency (139), inclination

n. Terms (9), expressions, language

a. Terrific (53), frightful

n. Texture (85), web

a. Tiny (136), very small

n. Toil (2), a net to catch wild animals

a. Transparent (86), that can be seen through, clear

n. Trident (21), a sceptre with three prongs. (The sceptre of Neptune and also of Siva)

v. Trip (121), to walk briskly and merrily

v. Trudge (6), to go on foot, to go slowly

a. Tyrannical (25), overbearing, arbitrary

n. Vacancy (56), an unfilled post

n. Vegetation (140), plants, any growth of grass, crops, trees, etc.

v. Venerate (28), to regard with great respect, to reverence

v. Ventilate (41), to let in the wind

n. Verge (37), edge

n. Vicinity (43), neighbourhood

n. Vineyard (7), a place where vines grow

n. Violence (77), roughness, force

n. Virtue (67), power, quality, efficacy

a. Visible (95), able to be seen, apparent

v. Vociferate (22), to utter with a loud voice, to shout, to call out

ad. Voraciously (85), greedily, ravenously

n. Whisker (9), the hair on the side of the mouth of a cat (or the cheeks of a man)

p. Yielding (122) giving in

APPENDIX C.

WORD LESSONS.

I.—WORDS ALIKE IN SOUND, BUT DIFFERING IN SPELLING AND MEANING.

s. Air, the atmosphere
s. *H*eir, one who inherits by law

a. All, every one
s. Awl, a sharp tool

s. Ant, an insect
s. A*u*nt, a father or mother's sister

s. Bail, surety
s. Bale, a bundle of goods

s. Bait, a lure
v. Bate, to lessen

a. Bald, without hair on the head.
v. Bawled, cried out

s. Ball, a round substance
v. Bawl, to cry out

a. Bare, naked
s. Bear, a wild beast
v. Bear, to carry

a. Base, mean
s. Bass, the lowest part in music

v. Be, to exist
s. Bee, an insect

s. Beach, the sea-shore
s. Beech, a tree

s. Bean, a vegetable
v. Been, part of the verb *to be*

v. Beat, to strike
s. Beet, a plant

s. Beau, a fop
s. Bow, an instrument for shooting arrows

s. Beer, malt liquor
s. Bier, a frame for taking a dead person to the grave

v. Bite, to pierce with the teeth
s. Bi*gh*t, a bend in the coast, a bay

v. Blew, did blow
s. Blue, a colour

s. Boar, the male swine
v. Bore, to make a hole

s. Bo*a*rd, a broad piece of wood, a plank
v. Bor*e*d, did bore

s. Bou*gh*, a branch
v. Bow, to bend

s. Boy, a young lad
s. B*u*oy, a floating mark

s. Bre*a*d, food made of corn
v. Bred, brought up

v. Brews, makes beer, ale
s. Bru*i*se, a hurt

s. Brute, a beast
s. Bru*i*t, a report

con. But, yet, besides
s. Butt, a large cask, a mark

v. B*u*y, to purchase
prep. By, through, near

s. Cell, a small close room, a cave
v. Sell, to dispose of by sale

v. Cite, to summon
s. Si*gh*t, vision, view
s. Site, situation

s. Clause, part of a sentence
s. Claws, talons

v. Clim*b*, to mount up
s. Clime, climate

a. Co*a*rse, rough, rude
s. Co*u*rse, race, progress

v. Creak, to make a harsh noise
s. Creek, a small bay

a. Dear, costly, beloved
s. Deer, an animal

s. Dew, moisture, vapour
a. Due, owing

s. Dane, a native of Denmark
v. Dei*g*n, to grant, to vouchsafe

s. Do*e*, a female deer
s. Dou*gh*, unbaked paste

s. Dun, a troublesome creditor
part. Done, performed, finished

s. Draft, anything drawn
s. Dra*u*ght, a drink

ad. Ere, before
ad. E'er, ever

ad. Fain, willingly
v. Fei*g*n, to pretend

a. Faint, languid, weak
s. Feint, a pretence

a. Fair, beautiful, just
s. Fare, food, price of conveyance, etc.

s. Feat, an exploit
s. Feet, the plural of foot

s. Faun, a sylvan deity
v. Fawn, to cringe

s. Fle*a*, an insect
v. Flee, to run from danger

v. Flew, did fly
s. Fl*ue*, a chimney, a pipe to convey smoke, etc.

ad. Forth, onward, forward
a. Fo*u*rth, the next after the third, the ordinal of four

a. Foul, unclean
s. Fowl, a bird

s. Frays, quarrels
s. Phrase, a sentence, expression

s. Gait, manner of walking
s. Gate an entrance, a door

s. Gilt, adorned with gold
s. G*u*ilt, sin, offence

s. Grate, a fireplace
a. Great, large, huge

s. Gro*a*n, a deep mournful sound
part. Grown, increased

s. Hail, frozen rain
a. Hale, strong, robust

s. Hall, a large room
v. Haul, to pull, to draw

s. Hart, a stag or male deer
s. Heart, the vital part

v. Heal, to cure
s. Heel, the hind part of the foot

v. Hear, to hearken
ad. Here, in this place

part. Heard, perceived by the ear
s. Herd, a collection of cattle

v. Hew, to cut
s. Hue, colour
s. H*ugh*, a man's name

pro. Him, the objective case of *he*
s. Hym*n*, a divine song

s. Hole, a cavity
a. *W*hole, entire, all

pro. I, myself
s. Eye, the organ of sight

s. Aisle, a passage in a church
s. Isle, an island

prep. In, within
s. In*n*, a public house, a tavern

s. Key, an instrument for shutting or opening a lock.
s. Quay, a wharf, a place to land goods

v. Kill, to deprive of life
s. Kil*n*, a place for drying bricks or making lime

s. *K*nave, a rogue [wheel
s. Nave, the central part of a

v. *K*nead, to work dough
s. Need, poverty, want

v. *K*new, did know
a. New, fresh, modern

s. *K*ni*gh*t, a title of honour
s. Ni*gh*t, time of darkness

v. *K*no*w*, to understand
ad. No, word of denial

v. *K*nows, understands
s. Nose, the organ of smell

v. Lade, to load
v. Laid, placed

s. Le*a*d, a metal
v. Led, did lead

v. Leak, to let water in or out
s. Leek, an herb, an onion

int. Lo, behold
a. Low, humble, not loud

v. Made, did make
s. Maid, a young girl, a female servant

s. Mail, defensive armour
s. Male, the *he* of any species of animals.

a. Main, principal, chief
s. Mane, the long hair on the neck of beasts

a. Mean, low
s. Mien, look, manner

s. Meat, flesh, food
a. Meet, fit, proper
v. Mete, to measure

s. Mite, a small maggot
s. Mi*gh*t, power

v. Mo*a*n, to sob
part. Mown, cut down

a. Nau*gh*t, bad, of no value
s. Nou*gh*t, nothing

ad. Nay, no
s. Nei*gh*, the voice of a horse

ad. Not, a word meaning denial
s. *K*not, a fastening, a tie

s. O*a*r, an instrument for rowing
ad. O'er, over
s. Ore, unwrought metal

a. One, single in number
v. Won, gained, did win.

s. Pail, a bucket
a. Pale, white

s. Pain, anguish, penalty
s. Pane, a piece of glass in a window
s. Pair, a couple
v. Pare, to cut off thin pieces
s. Pear, a fruit
s. Pause, a stop
s. Paws, the feet of beasts
s. Peace, quietness
s. Piece, a part
s. Peal, a succession of loud [sounds
s. Peel, the skin of fruit
s. Peer, a nobleman
s. Pier, the support of an arch, a landing place
s. Place, situation
s. Plaice, a flat fish
a. Plain, clear, evident
s. Plane, a flat surface
s. Plait, a fold
s. Plate, wrought silver or gold, a dish
s. Pole, a long stick
s. Poll, the head
s. Praise, commendation
v. Prays, beseeches
v. Preys, seizes, plunders
v. Pries, searches into
s. Prize, a reward
s. Rain, water from the clouds
v. Reign, to rule with sovereign power
s. Rein, part of a bridle
v. Raise, to lift up
s. Rays, beams of light
v. Raze, to overthrow
s. Rap, a knock
v. Wrap, fold up
v. Read, perused
a. Red, a colour
v. Reck, to heed, to care for
a. Wreck, ruin; a ship destroyed by a storm, etc.
s. Rest, ease, remainder
v. Wrest, to force from
a. Right, correct
s. Rite, a religious ceremony
s. Wright, a workman
v. Write, to form characters with [a pen
s. Ring, a circle
v. Wring, to twist
s. Road, the highway
v. Rode, did ride
v. Rowed, did row
s. Roe, the eggs of a fish
s. Row, a rank, a line
v. Row, to push with oars
s. Rote, mere memory of words
v. Wrote, did write
s. Rye, a sort of grain
a. Wry, crooked
s. Sail, a sheet of canvas for ships or boats
s. Sale, the act of selling
s. Scene, view, prospect
v. Seen, beheld
s. Sea, the ocean
v. See, to observe
v. Sees, beholds, perceives
v. Seize, to lay hold of
v. Sent, did send
s. Scent, a smell
s. Cent, a hundred
a. Sheer, clean, mere
v. Shear, to cut, to clip
s. Sign, a token, a mark
s. Sine, a line in geometry

ad. So, thus
v. Sow, to scatter seed
v. Sew, to join with a needle
s. Sole, the bottom of a foot or a shoe; a fish
s. So*u*l, spirit, the immortal part of man, a person
v. So*a*r, to rise high
s. Sore, a painful spot
s. Sum, a certain quantity of money; the total
a. Som*e*, a portion
s. Son, a male child
s. Sun, the luminary of the day
v. Stare, to look earnestly
s. Stair, a step
v. Steal, to take without the consent of the owner
s. Steel, a metal
a. Strai*gh*t, not crooked
a. Strait, narrow
s. Tacks, small nails
s. Tax, rate, impost
s. Tail, the hinder part
s. Tale, a story
s. Tare, an allowance in weight; a weed
v. Tear, to rend
s. Team, two or more horses or oxen yoked together
v. Teem, to produce, to rain heavily
pro. Their, of them
ad. There, in that place
v. Threw, did throw, flung
prep. Throu*gh*, from end to end, or from side to side, or by means of
s. Throne, a royal seat
part. Thro*w*n, hurled
s. Tier, a row or rank
s. Tear, water from the eye
v. Told, related
v. Toll*e*d, did toll
prep. To, unto
ad. Too, also
a. Two, one and one
s. To*e*, a part of the foot
v. To*w*, to draw along by a rope
a. Vain, proud, conceited
s. Vein, a blood-vessel
s. Vale, a valley
s. Veil, a covering
v. Wade, to walk through water
a. Wei*ghe*d, did weigh
s. Wain, a heavy waggon
v. Wane, to decrease
s. Ware, merchandise
v. Wear, to have on; to make use of
v. Waste, to consume
s. Waist, the middle of the body
s. Wa*y*, a road, passage
v. Wei*gh*, to examine by a balance, to judge
a. Weak, feeble
s. Week, the space of seven days
s. Wei*gh*t, the heaviness of any thing
v. Wait, to stay
s. Wood, timber, an extensive plantation of trees
v. Wou*l*d, was willing
s. Yew, a tree
pro. You, yourself, yourselves
s. Ewe, a female sheep

II.—WORDS ALIKE IN SOUND AND SPELLING BUT USED IN DIFFERENT SENSES.

v. Address, to speak to
n. Address, bearing
n. Address, tact, cleverness
n. Address, the direction of a letter
n. Address, a written or spoken speech

n. Air, the fluid we breathe
n. Air, a tune
n. Air, (65) look, manner
n. Air, a gas
n. Air, a light breeze

n. Angle, a sharp corner
v. Angle, to fish with a line and hook

a. Apparent, only seeming
a. Apparent, clear

n. Arch, the bend of a bridge, etc.
a. Arch, full of fun, roguish
a. Arch, chief

n. Ashes, *pl.*, remains of a fire
n. Ashes, *pl.*, ash trees
n. Ash, a colour

n. Bachelor, a graduate
n. Bachelor, an unmarried man

n. Bait, a lure
n. Bait, refreshment
v. Bait, to worry

n. Ball, a round body
n. Ball, a dancing party

n. Band, anything that *binds*
n. Band, a company
v. Band, to unite

n. Bank, a ridge of earth, etc.
n. Bank, a house for trading in money

n. Bar, the legal profession
n. Bar, a part in a law-court
n. Bar, a barrier
n. Bar, a shallow in a harbour

n. Bark, the skin of a tree
n. Bark, a kind of ship
n. Bark, the noise dogs make

n. Barrow, a hand-cart
n. Barrow, a sepulchral mound

n. Base, the bottom
a. Base, low, mean, worthless

v. Baste, to beat
v. Baste, to drip its juice on roasting meat
v. Baste, to sew slightly

n. Bat, a winged animal
n. Bat, a club used in cricket

v. Batter, to beat with repeated blows
n. Batter, a paste of flour

n. Bay, an inward bend of the coast
n. Bay, a projecting window
n. Bay, the laurel tree
n. Bay, a colour
n. Bay, 'keeping at bay', keeping *off*
v. Bay, to bark

n. Beam, any large piece of timber
n. Beam, a ray of light
v. Beam, to shine

n. Bear, a savage beast
v. Bear, to carry
v. Bear, to endure
v. Bear, to give birth to

v. Beat, to strike
n. Beat, a sentry or watchman's round

n. Bed, a flower plot
n. Bed, a sleeping couch
n. Bed, the channel of a stream

n. Beetle, a mallet
n. Beetle, an insect
v. Beetle, to jut out

v. Bell, to cry as a stag does
n. Bell, a hollow metal cup for ringing

n. Bench, a long seat
n. Bench, the judges' seat, hence the judges

n. Bight, a bay
n. Bight, a bend in a rope

n. Bill, a proposed Act of Parliament
n. Bill, a money account
n. Bill, a bird's beak
n. Bill, a kind of axe

n. Billet, a note
n. Billet, a log of wood
n. Billet, the paper which a soldier gets to require one to lodge him

n. Bit, the iron part of the bridle for a horse's mouth
n. Bit, a small piece

n. Blade, a leaf
n. Blade, the steel of a sword, &c.

v. Blow, to be windy
v. Blow, to pant
v. Blow, to flower, blossom
n. Blow, a stroke

n. Board, food supplied for pay
n. Board, a plank, a table
n. Board, the members of a public body

n. Boom, a hollow sound (as of a cannon)
n. Boom, a beam for a ship's sail
n. Boom, a chain or beam put to bar a river, etc.

n. Boot, a part of a coach
n. Boot, a shoe with leather up the leg
n. Boot, an ancient instrument of torture
v. Boot, to profit

v. Bore, to trouble
v. Bore, to pierce
n. Bore, a person or thing that wearies one
n. Bore, the tidal wave on rivers

v. Bound, to limit
v. Bound, to leap
v. Bound, tied

n. Bow (80), the narrow end of a boat
v. Bow, to bend, to bend the head out of respect

n. Bowl, a hollow vessel
v. Bowl, to roll

n. Box, a small chest
n. Box, a tree
n. Box, a blow
n. Box, a small room in a theatre
v. Box, to fight with fists

n. Brace, a support
n. Brace, a couple
v. Brace, to strengthen

n. Brake, a thicket
n. Brake, a clog to stop the speed of wheels

n. Brazier, a pan for coals
n. Brazier, a worker in brass or copper, etc.

n. Broil, a quarrel
v. Broil, to dress on a gridiron

n. Brook, a streamlet
v. Brook, to bear

n. Brush, a thing for removing dust, for painting, etc.
n. Brush, brushwood
n. Brush, a skirmish
n. Brush, the tail of a fox

n. Bull, a writing from the Pope
n. Bull, a blunder
n. Bull, the male of the cow

n. Butt, a large cask
n. Butt, a mark to shoot at
v. Butt, to ridicule
v. Butt, to thrust at with the head

n. Cabin, a hut, a cottage
n. Cabin, (40), a room in a ship

n. Calf, part of the leg
n. Calf, the young of a cow

n. Cape, part of a cloak
n. Cape, a headland

n. Caper, a kind of pickle
v. Caper, to leap or skip

v. Card, to comb wool
n. Card, thick stiff paper

n. Case, suit in court
n. Case, a box
n. Case, an event

v. Cast, to fling
v. Cast, to convict of
v. Cast, to reckon
v. Cast, to mould metal

n. Cataract, a disease of the eye
n. Cataract, a waterfall

n. Cause, reason
n. Cause, an action in law
n. Cause, the interest of a party or person

n. Caution, wariness
n. Caution, warning

n. Charge, care
n. Charge, office
n. Charge, accusation
n. Charge, an address of a judge or bishop
n. Charge, an attack
n. Charge, command

v. Chase, to pursue
v. Chase, to engrave

n. Chest, the upper part of the body
n. Chest, a box

v. Chuckle, to cluck (as a hen)
v. Chuckle, to laugh

n. Citation, summons
n. Citation, quotation

a. Civil, non-military
a. Civil, pertaining to a citizen
a. Civil, polite

v. Cleave, to split
v. Cleave, to adhere to

n. Clerk, a clergyman
n. Clerk, one who keeps accounts, a writer

n. Close, enclosure round a cathedral
a. Close, confined
a. Close, niggardly

n. Clove, a spice
v. Clove, did cleave

n. Club, an association
n. Club, a wooden weapon, a thick stick
n. Club, one of a pack of cards

n. Cob, a horse or pony
n. Cob, an ear of Indian corn

n. Cockle, a weed
n. Cockle, a shell-fish
v. Cockle, to pucker or wrinkle

n. Comb, a cock's crest
n. Comb, an instrument for the hair, wool, etc.
n. Comb, the wax cells of bees

n. Commit, to do
n. Commit, to entrust
n. Commit, to send to prison

n. Commission, a matter entrusted to one
n. Commission, an official body
n. Commission, the doing an act
n. Commission, brokerage or allowance

n. Common, open land belonging to the public
a. Common, vulgar
a. Common, general

v. Communicate, to impart
v. Communicate, to take the Lord's Supper

a. Compact, firm
n. Compact, an agreement

n. Compass, circumference
n. Compass, range (as of the voice)
n. Compass, an instrument in [navigation

v. Compose, to soothe
v. Compose, to write as an [author
v. Compose, to put types together

v. Comprehend, to include
v. Comprehend, to understand

n. Concordance, an index of all the words in a book
n. Concordance, agreement

n. Copy, pattern
n. Copy, manuscript for printers
n. Copy, one of an edition of a book, etc.

n. Corn, hard skin on the foot
n. Corn, a grain of wheat etc.
n. Corn, wheat, plants

n. Correct, to put right
n. Correct, to punish

n. Counsel, a barrister
n. Counsel, advice

n. Count, a nobleman
n. Count, part of an indictment
v. Count, to reckon

a. Counter, contrary
n. Counter, anything used for counting in games
n. Counter, a part in music
n. Counter, a shop table (on which money is counted)
n. Counter, the name of some prisons

n. Course, order
n. Course, race-ground
n. Course, succession

n. Court, a yard
n. Court, the retinue of royalty
n. Court, a legal tribunal
n. Court, a hall of justice
v. Court, to woo

n. Crab, a sour apple
n. Crab, a shell-fish

n. Craft, a small ship
n. Craft, a trade
n. Craft, cunning

n. Crane, a bird.
n. Crane, a machine for raising weights

n. Cricket, a game
n. Cricket, an insect

n. Crop, a bird's stomach
n. Crop, the yield of harvest
v. Crop, to reap

v. Crow, to boast
n. Crow, the voice of a cock
n. Crow, a bird

v. Cry, to call
v. Cry, to weep

n. Dam, mother of an animal
n. Dam, bank to keep back water

n. Date, a fruit
n. Date, time when

n. Deal, a quantity
n. Deal, a pine or fir plank
v. Deal, to share
v. Deal, to trade

a. Dear, costly
a. Dear, beloved, precious

v. Deck, to adorn
n. Deck, the floor of a ship

v. Defile, to pollute
n. Defile, a narrow passage between hills

n. Degree, 30th part of a circle
n. Degree, grade or rank
n. Degree, advance

v. Desert, to forsake
n. Desert, merit or demerit

n. Die, a stamp
n. Die, a small cube used in gaming
v. Die, to cease to live

n. Diet, food
n. Diet, a political assembly

n. Divers, *pl.*, men who go below water
a. Divers, various

n. Dock, a plant
n. Dock, a place for repairing or mooring ships
v. Dock, to cut off

n. Down, a chalk flat on the top of a hill, a large open plain
n. Down, soft feathers
ad. Down, below

v. Draw, to delineate
v. Draw, to drag

v. Drill, to bore holes
v. Drill, to train soldiers

n. Drug, a medicine
n. Drug, anything unsaleable

n. Dun, dark colour
n. Dun, a troublesome creditor

n. Ear, the part of corn, etc., that contains the grain
n. Ear, the organ of hearing

n. Elder, a tree
a. Elder, older

v. Engross, to copy in large writing
v. Engross, to occupy wholly

v. Entertain, to consider
v. Entertain, to receive as guests
v. Entertain, to amuse

n. Even, evening
a. Even, level
a. Even, not odd
ad. Even, notwithstanding

v. Exact, to demand
a. Exact, precisely agreeing

n. Express, a special conveyance
v. Express, to utter

a. Fair, just, beautiful
a. Fair, favourable (of a wind)
n. Fair, a market

n. Fare, passage money
n. Fare, food

v. Fast, not to eat, to abstain from food
a. Fast, quick
a. Fast, firm, fixed

n. Fawn, a young deer
v. Fawn, to flatter cunningly

a. Fell, cruel
v. Fell, did fall
v. Fell, to cut down
n. Fell, a hill

n. Fellow, a mate, companion
n. Fellow, a member of a University or Society
n. Fellow, a mean man

v. Felt, perceived by the touch
n. Felt, a kind of cloth

v. Ferret, to hunt out
n. Ferret, a weasel

n. Figure, a number
n. Figure, a likeness
n. Figure, shape

n. File, a row, papers in a row
n. File, a rasp

a. Fine, clear
a. Fine, slender
n. Fine, a penalty in money
n. Fine, the end

n. Firm, partners in business
a. Firm, strong, fast

n. Fit, a convulsion
a. Fit, suitable
v. Fit, to suit

n. Flag, a banner
n. Flag, a water-plant
n. Flag, a paving-stone
v. Flag, to lose strength

a. Flatter, more flat
v. Flatter, to praise insincerely

a. Fleet, swift
n. Fleet, a number of ships or boats together

n. Flock, a tuft of wool
n. Flock, a number of sheep
v. Flock, to gather together

n. Foil, a leaf of metal
n. Foil, a fencing-sword
v. Foil, to frustrate

n. Fold, a sheep-pen
v. Fold, to double

n. Foot, twelve inches
n. Foot, a part of the body

v. Forge, to imitate a signature or writing
n. Forge, a smith's furnace

n. Form, figure, shape
n. Form, a long seat

v. Founder, to go to the bottom
n. Founder, one who casts metal
n. Founder, one who originates

v. Fret, to wear by rubbing
v. Fret, to be peevish

v. Fry, to dress food
n. Fry, the young of fishes

n. Fuller, a cloth-scourer
a. Fuller, more full

n. Game, wild birds or animals which a sportsman hunts or shoots
n. Game, play

n. Gin, an intoxicating drink
n. Gin, a snare

n. Gloss, brightness
n. Gloss, note, interpretation

n. Gore, clotted blood
n. Gore, a wedge-shaped piece of cloth
v. Gore, to pierce, to stab

n. Grain, small weight
n. Grain, corn
n. Grain, a particle

n. Grate, an open stove
v. Grate, to rub small
v. Grate, to make a harsh sound

a. Grave, solemn
n. Grave, a sepulchre

v. Graze, to touch lightly in passing
v. Graze, to feed on grass

n. Gross, twelve dozen
a. Gross, large, great

n. Ground, the earth
v. Ground, reduced to powder
a. Ground, sharpened by grinding
v. Ground, to rest upon

n. Gum, a sticky exudation from trees
n. Gum, the flesh about the teeth

n. Habit, dress
n. Habit, custom
n. Habit, constitution

v. Hail, to wish health to
n. Hail, frozen rain

n. Hamper, a large basket
v. Hamper, to impede

v. Help, to assist
v. Help, to avoid

n. Hide, a beast's skin
v. Hide, to conceal

n. Hind, a peasant
n. Hind, a female deer

n. Hip, part of the body
n. Hip, the fruit of a wild tree

n. Hop, a plant
v. Hop, to leap on one foot

n. Host, a landlord
n. Host, an entertainer
n. Host, an army, a multitude
n. Host, the consecrated wafer in the Roman Church

n. Hue, colour
n. Hue, an alarm

n. Husband, a married man
v. Husband, to use economically

a. Instant, pressing
a. Instant, current (month)
n. Instant, a moment

n. Jar, discord
v. Jar, to disagree
n. Jar, a vessel

n. Jet, a black mineral
n. Jet, a spout of gas or water
v. Jet, to project

a. Just, upright
ad. Just, exactly
ad. Just, almost

n. Kennel, a pack of hounds
n. Kennel, a dog's house
n. Kennel, a little *channel*

n. Key, what opens or shuts a lock
n. Key, the stone that binds an arch
n. Key, the tone in which music is set

n. Kind, a species
a. Kind, gracious

n. Kite, a paper toy
n. Kite, a bird of prey

n. Lake, a colour
n. Lake, an inland water

v. Lap, to drink by licking
v. Lap, to fold
n. Lap, the fold or bend of the body in sitting.

a. Last, the latest, final
v. Last, to continue
n. Last, a mould for boots and shoes

a. Late, slow
a. Late, long delayed
a. Late, dead a short time since

n. Lawn, fine linen
n. Lawn, the grass-plot before a large country-house

v. Lay, to set down
v. Lay, to wager
v. Lay, to produce an egg.
n. Lay, a song
a. Lay, not clerical

n. League, three miles
n. League, a coalition

a. Lean, not fat
v. Lean, to lie against

n. Leave, permission
v. Leave, to bequeath
v. Leave, not to take, to go from, to forsake

a. Left, opposite of right
v. Left, not taken

v. Let, to lease a house, etc.
v. Let, to allow
v. Let, to hinder
n. Let, hindrance

n. Letter, a message in writing
n. Letter, an alphabetical character

v. Lie, to speak falsely
v. Lie, to rest upon

n. Light, anything that gives light
n. Light, the light itself
n. Light, knowledge
a. Light, having little weight
a. Light, active
a. Light, gay, frivolous

v. Like, to be pleased with
ad. Like, as
a. Like, resembling
n. Like, an equal

n. Lime, a fruit
n. Lime, a kind of stone

n. Line, a cord
n. Line, a row
n. Line, the twelfth part of an inch
n. Line, one row of words across a page
v. Line, to cover on the inside

n. Link, a torch
n. Link, a ring in a chain
v. Link, to join

n. Litter, straw, etc., for a bed for animals
n. Litter, things strewn in disorder
n. Litter, a portable bed
n. Litter, a brood of pigs etc.

v. Lock, to fasten with a lock
n. Lock, the part of a gun by which it is discharged
n. Lock, a door to raise or lower the water of a canal
n. Lock, a few hairs

v. Long, to wish greatly
a. Long, lengthy, protracted

n. Lot, portion
n. Lot, a piece of land
n. Lot, chance

n. Mace, a spice
n. Mace, an emblem of authority

n. Mail, armour
n. Mail, letters etc. conveyed by post

v. Mangle, to mutilate
v. Mangle, to smooth linen

n. March, the third month
v. March, to walk
n. March, an air to which soldiers walk or march

n. Mass, a lump, a crowd
n. Mass, the Communion Service in the Roman Church

n. Mast, beech nuts and acorns
n. Mast, the pole to which the sail of a ship is fixed

n. Match, a counterpart
n. Match, an agreement
n. Match, a contest
n. Match, a lucifer light
n. Match, a marriage

n. Meal, a repast
n. Meal, flour of corn

a. Mean, base, vile
a. Mean, middle
v. Mean, to intend

a. Meet, suitable, fitting
v. Meet, to come face to face

n. Mint, the place where money is coined
n. Mint, an herb

n. Minute, a short note of proceedings
n. Minute, the sixtieth part of an hour

n. Mole, a hairy mark on the skin
n. Mole, a small creature
n. Mole, a break-water

v. Moor, to anchor
n. Moor, a native of Morocco or the north of Africa
n. Moor, a heath

n. Mortar, a vessel for pounding things in
n. Mortar, a short cannon for throwing bombs
v. Mortar, lime and sand for cement

n. Mould, rich soil
n. Mould, a shape in which things are cast, etc.
n. Mould, the damp growths on decaying substances

n. Must, sweet unfermented wine
v. Must, to grow sour and mouldy
v. Must, to be obliged

n. Nail, the horns on fingers and toes.
n. Nail, a sharp piece of iron for fastening with
n. Nail, a measure two and a quarter inches long

n. Nap, a short sleep
n. Nap, the pile on cloth

a. Neat, tidy
n. Neat, cattle

a. Nervous, strong, vigorous
a. Nervous, weak in the nerves, easily agitated

v. Oblige, to compel
v. Oblige, to please

n. Order, regularity
n. Order, a class or species
n. Order, a command

n. Ounce, a beast of prey
n. Ounce, a weight

n. Page, one side of a leaf in a book
n. Page, a boy attending on a great personage

a. Pale, wan, dim
n. Pale, a narrow board in a fence
n. Pale, an inclosure

v. Pall, to cloy or grow nauseous
n. Pall, a covering for a coffin

v. Palm, to pass off fraudulently
n. Palm, a tree
n. Palm, victory
n. Palm, part of the hand

a. Partial, fond of
a. Partial, affecting only a part

n. Patient, a sick person
a. Patient, not easily provoked, bearing, suffering well, persevering

v. Peck, to pick up food with the beak
n. Peck, the fourth part of a bushel

n. Peer, a nobleman
n. Peer, an equal
v. Peer, to peep

n. Pen, an enclosure for sheep, etc.
n. Pen, an instrument for writing
v. Pen, to write

n. Perch, a small fish
n. Perch, a roost for fowls
n. Perch, a measure of land

n. Pet, peevishness
n. Pet, a favourite

n. Pike, a warlike weapon
n. Pike, a freshwater fish

n. Pile, a heap
n. Pile, a beam driven into the earth for a foundation
n. Pile, the hairy nap of cloth

v. Pine, to languish
n. Pine, a tree

n. Pinion, a bird's wing
n. Pinion, a smaller wheel playing into notches in a larger one
v. Pinion, to confine the arms

n. Pink, a colour
n. Pink, a flower

n. Pipe, a tube
n. Pipe, used for smoking tobacco
n. Pipe, a large cask
n. Pipe, a musical instrument
v. Pipe, to play on a pipe

n. Pitch, height of key-note in music
n. Pitch, thickened tar
v. Pitch, to smear with pitch
v. Pitch, to fix
v. Pitch, to throw, to rise and fall as a ship

n. Plate, dishes, etc., of silver or gold
n. Plate, a small round dish

v. Poach, to cook eggs in a special way
v. Poach, to steal game

n. Pole, the axis of the earth
n. Pole, a native of Poland
n. Pole, a long slender piece of wood
n. Pole, a measure of land ($5\frac{1}{2}$ yards)

n. Policy, course of government
n. Policy, cunning
n. Policy, a written contract with an insurance company

n. Poll, the head
v. Poll, to register votes

n. Port, a gate
n. Port, a harbour

n. Port, a hole or port in a ship for the mouths of cannon
n. Port, manner of walking
n. Port, a wine from *Oporto*
v. Port, to turn a ship to the left side
n. Porter, a malt liquor
n. Porter, a doorkeeper
n. Porter, one who carries burdens for hire
n. Post, a military or other station
n. Post, a large stake
n. Post, a public office
v. Post, to keep account books
v. Post, to paste up public notices
v. Post, to travel quickly
n. Post, the mail
n. Pound, twenty shillings
n. Pound, sixteen or twelve ounces
n. Pound, an enclosure for cattle.
v. Pound, to bruise to powder
v. Prefer, to like better
v. Prefer, to bring forward
v. Prefer, to offer
v. Pretend, to feign
v. Pretend, to make a claim
v. Prune, to trim a tree
n. Prune, a kind of plum
n. Pulse, the throbbing of the blood in the veins
n. Pulse, plants like peas, beans, etc.
n. Pump, a thin shoe
n. Pump, a contrivance for raising water
v. Pump, to drain water by a pump, to draw out by artful questions
n. Punch, an instrument for making holes in metal
n. Punch, a drink
n. Punch, a popular show
n. Pupil, a scholar, a ward
n. Pupil, the apple of the eye
n. Quarry, a pit from which stone is dug
n. Quarry, the game a falcon pursues
n. Quarter, the fourth part
n. Quarter, a weight (28 lbs.)
n. Quarter, a part of a town, etc.
n. Quarter, life granted in battle
n. Race, a running
n. Race, a mill-stream
n. Race, a special kind
n. Race, a family line
n. Rail, a part of a fence, etc.
v. Rail, to scoff at
n. Ram, the male of the sheep
n. Ram, vessel armed to run into other ships
n. Ram, a battering ram
v. Ram, to thrust or drive
n. Rank, a row
n. Rank, degree, class
n. Rank, dignity
a. Rank, vigorous in growth
a. Rank, rancid
a. Rank, violent
n. Rash, a skin eruption
a. Rash, hasty, headlong
v. Rear, to rise on its hind legs (of a horse)
n. Rear, hind part
n. Rent, money paid for use of a house, etc.
v. Rent, torn
n. Rent, a tear
v. Rent, to let for money

n. Resolution, separation into parts
n. Resolution, the unravelling difficulties
n. Resolution, a fixed purpose
n. Resolution, a formal vote adopted by an assembly

n. Rest, sleep
n. Rest, freedom from disturbance
n. Rest, a support
n. Rest, a pause
n. Rest, the remainder

a. Right, direct
a. Right, lawful
a. Right, true, just
a. Right, fit
n. Right, authority
n. Right, just claim

n. Ring, a circle
v. Ring, to sound, to sound a bell

n. Rock, a mass of stone
v. Rock, to move backward and forward

n. Roe, the eggs of a fish
n. Roe, a female deer

n. Rose, a flower
v. Rose, did rise

v. Rue, to lament, to regret
n. Rue, a bitter plant

n. Rush, a marsh plant
v. Rush, to move forward with violence

n. Sack, a bag
n. Sack, a Spanish wine
v. Sack, to plunder

n. Sage, a wise man
n. Sage, an herb

n. Sash, a belt worn for ornament
n. Sash, a window frame

n. Scale, part of a balance
n. Scale, a small part of the covering of a fish
n. Scale, a measure
n. Scale, a gradation
n. Scale, a gamut in music
v. Scale, to storm a town by ladders
v. Scale, to peel off

n. Seal, a sea-beast
n. Seal, a stamp
v. Seal, to fasten with a seal

n. Season, one of the four divisions of the year
n. Season, a convenient time
v. Season, to make tasty
v. Season, to harden, to dry

n. See, a diocese
v. See, to perceive

n. Shaft, an arrow
n. Shaft, the pole of a carriage
n. Shaft, handle of a weapon
n. Shaft, the body of a pillar
n. Shaft, an entrance to a mine

n. Shed, a slight structure for shelter
v. Shed, to cast (as a plant its leaves), to let out (tears or blood)

n. Shoal, a swarm of fish
n. Shoal, a *shallow* part in the sea, etc.

n. Size, weak glue
n. Size, dimensions

n. Smelt, a small fish
v. Smelt, to fuse ore
v. Smelt, did *smell*

n. Sole, a flat sea-fish
n. Sole, the bottom of the foot
a. Sole, only

n. Sound, a narrow strait
n. Sound, noise
v. Sound, to probe, to try the depth of water
n. Sound, to make a noise
a. Sound, healthy

n. Spirit, an intoxicating drink
n. Spirit, the soul
n. Spirit, liveliness, bravery

n. Spring, a leap
n. Spring, elastic power
n. Spring, an elastic body
n. Spring, a fountain
n. Spring, the source of anything
n. Spring, one of the seasons
v. Spring, to grow up
v. Spring, to start, to rise

n. Stanch, to stop the flow of blood
a. Stanch, constant, steadfast

v. Steep, to soak
a. Steep, high, precipitous
n. Steep, precipice

v. Steer, to direct a ship's course
n. Steer, a young bullock

v. Stem, to oppose
n. Stem, a stalk
n. Stem, the fore part of a ship

a. Stern, harsh, severe
n. Stern, the hind part of a ship

n. Stick, a thin piece of wood
n. Stick, to adhere
v. Stick, to stab

n. Still, the apparatus for distilling
a. Still, quiet
v. Still, to calm
ad. Still, to this time
con. Still, notwithstanding

n. Strain, a violent effort
n. Strain, a song sung
n. Strain, style
n. Strain, tendency
v. Strain, to sprain
v. Strain, to filter

v. Succeed, to come after
v. Succeed, to prosper

v. Suffer, to endure
v. Suffer, to permit

v. Suit, to fit
n. Suit, a set
n. Suit, a petition
n. Suit, courtship
n. Suit, an action at law

n. Swallow, the throat
v. Swallow, to take into the stomach
n. Swallow, a bird

n. Table, an index
n. Table, an article of furniture

v. Tack, to alter a ship's course
v. Tack, to join together
n. Tack, a small nail

a. Taper, slender and coming to a point
n. Taper, a small candle

n. Tender, a ship attending another ship
n. Tender, an estimate of cost
a. Tender, delicate
v. Tender, to offer

n. Till, a money-box
con. Till, to a certain time
v. Till, to cultivate ground

v. Toll, to ring a large bell
n. Toll, a tax

n. Top, a boy's plaything
n. Top, the head of anything

n. Treat, a pleasure
v. Treat, to negotiate
n. Tumbler, a glass vessel
n. Tumbler, a kind of pigeon
n. Tumbler, an acrobat
n. Turtle, a dove
n. Turtle, a kind of tortoise
n. Usher, an under-teacher
v. Usher, to introduce
n. Vault, an arched room under ground
v. Vault, to leap
n. Vice, a smith's gripping tool
n. Vice, gross sin
a. Well, in good health
n. Well, a spring of water
n. Yard, three feet
n. Yard, the cross beam of a ship's rigging
n. Yard, the enclosure connected with a house

III.—WORDS DIFFERING IN ACCENT AND MEANING.

Ab'-sent, away
Ab-sent', to keep away
Ab'-stract, an abridgment
Ab-stract', to take from
Ac -cent, modification of voice
Ac-cent', to mark the accent
Af'-fix, a termination
Af-fix', to join to
Com'-pact, an agreement
Com-pact , firm, solid
Col'-lect, a short prayer
Col-lect', to gather
Con'-duct, behaviour
Con-duct', to lead, to manage
Con'-tract, a bargain
Con-tract', to shorten
Con'-trast, opposition
Con-trast', to put in opposition
Con'-verse, conversation
Con-verse', to talk
Con'-vert, a person who has changed his religion or belief
Con-vert', to change
Con'-vict, a criminal
Con-vict', to find guilty
De'-crease, a falling off
De-crease , to lessen
Des'-ert, a wilderness
De-sert', what one deserves
Es'-cort, a guard
Es-cort', to guard
Ex'-port, what is sent out
Ex-port', to send out
Ex'-tract, what is drawn out
Ex-tract', to draw out
Gal'-lant, brave
Gal-lant', attentive to ladies
Fre'-quent, often
Fre-quent', to visit often

In'-sult, insolence
In-sult', to offend

In'-valid, weak
In-valid', a weak person

Min'-ute, sixty seconds
Min-ute, small

Ob'-ject, a thing seen or felt
Ob-ject', to oppose

Per'-fume, fragrance
Per-fume', to scent

Pre'-fix, a syllable put before a word
Pre-fix', to put before

Pre'-sent, a gift
Pre-sent', to give

Prod'-uce, what is brought forth
Pro-duce', to bring forth

Prog'-ress, advance
Pro-gress', to advance

Reb'-el, an insurgent
Re-bel', to oppose authority

Ref'-use, what is useless
Re-fuse', to reject

Sub'-ject, one under authority
Sub-ject', to bring under

Sur'-vey, a measurement
Sur-vey', to view

Tor'-ment, torture
Tor-ment', to put to pain

Trans'-fer, delivery, removal
Trans-fer', to carry over

Trans'-port, a troop ship
Trans-port', to carry

Close (cloze), to shut
Close, near to

Grease (greece), melted fat
Grease (greaze), to smear with grease

House, a dwelling
House (houze), to put in to a house

Lead (leed), to conduct
Lead (led), a metal

Read (reed), to peruse
Read (red), did read

Slough (rhyming with *now*), a miry place
Slough (sluff), cast skin of a snake

Use (uce), act of using
Use (uze), to make use of

Wound (woond), a hurt
Wound (wownd), twisted round

APPENDIX D.

Notes and Explanations.

I. THE LION AND THE MOUSE.

Lair	Piteous	Beseech	Insignificant
Generous	Range *(v.)*	Toil	Entangle
Echo	Recognise	Nibble	Knot

*1. Lair குகை. 4. Clap வை. 5. To make an end of கொல்ல. 6. Beseech, besought மன்றாடு. 12. While ranging உலாவித்திரிகையில். 13. Toils வலைகள். 15. Echo எதிரொலி. 16. Recognise அறி. 17. Ado பரபரப்பு, சங்கடம். 23. But that &c.=as not கூடாதபடிக்கு. 24. To return a good office பிரதி உபகாரஞ்செய்ய.

Stain; Infinitive mood depending on *besought*, 'to' is understood. *His honourable paws*; the paws of so honorable and mighty a beast. *To set up*; to raise. *Office*; duty. *A good office*; a kind act.

II. THE LARK AND HER YOUNG.

Enjoin	Discourse	Reap	Chance *(v.)*
Charge	Defer	Intend	Summons

3. Enjoin கட்டளையிடு. 11. So they depend, it seems, upon neighbours ..அயலாரைநம்பியிருக்கிறார்களாக்கும். 16. Charge

* The figures refer to the number of the *line*.

கட்டளை. 19. Defer நிறுத்து. 22. Venture (தங்கியிருக்கத்) துணி. 23. Says ஒரு கதை சொல்லுகிறபொழுது சிலவேளை இறந்தகாலத்துக்குப்பதிலாய் நிகழ்காலம் உபயோகிக்கப்படுகிறதுண்டு. அப்படி உபயோகித்தால் சொன்ன சங்கதி நமது கண்ணுக்குமுன் நடக்கிறதுபோல் தெரியும். 28. Summons அழைப்பு. 29. So then அப்படியானுல். 35. Set about தொடங்கு.

Set about; commence, go and do. *Ourselves*; Nominative case, 'we ourselves must, &c.'

III. THE WOLF AND THE LAMB.

Sultry	Current	Charge	Submission
Conceive	Accusation	Slander *(v.)*	Pretence

1. Sultry ஒடுக்கமான. 2. Quench தணி. 6. Current நீரோட்டம், ஆறு. 7. Pick a quarrel சண்டை மூட்டு. 11. Charge குற்றம்சாட்டு. 12. Submission கீழ்ப்படிதல் (ஓநாய்க்கு.) 27. ...all one = all the same, எல்லாம் ஒன்றுதான்.

How that could be; how it was possible that the water was disturbed or made muddy by him.

ஓநாயையும் ஆட்டுக்குட்டியையும் பற்றிய கதையில் படிப்பனை என்ன?

IV. THE OLD MAN AND HIS ASS.

Market	Trudge	Address
Alight	Entertaining	Mount *(v.)*

3. Trudging on foot கால்நடையாய்ப்போகிறது. 13. Knave பயல். 16. Pray சொல்லும். 21. He you; is able to carry

என்பது இடையில் தொக்குநிற்கிறது. 22. Anything to please; 'I am willing to do any thing to please' என்று அர்த்தம். 23. Alight இறங்கு. 29. Burst asunder அறுத்து விடு. 34. Into the bargain = besides, கழுதையையும்கூட போக்கடித்துக்கொண்டான் என்று அர்த்தம்.

Mounted himself; *himself*, nom. case, subject of *mounted*. *Made the best of his way home*; got home as well as he could.

Charge என்ற வார்த்தைக்கு மேல்வந்த பாடங்களில் இருக்கும் வெவ்வேறான அர்த்தம் சொல்லு?

V. THE HUSBANDMAN AND HIS SONS.

Desirous	Pursue	Agriculture	Expedient
Induce	Patrimony	Bequeath	Vineyard
Charge *(v.)*	Occupation	Conclude	Application

1. At the point of death மரணத்தறுவாயில். 5. Expedient உபாயம். To do so அதாவது to pursue the business of agriculture. 6. To this effect இவ்விதமாக. 7. Patrimony பிதரார்ச்சனை. Bequeath மரணசாதன மூலமாய்க்கொடு. 13. Conclude அநுமானி. 17. It came to pass சம்பவித்தது.

VI. THE COURT AND COUNTRY MOUSE.

Acquaintance	Court	Entertain	Repast
Chat	Pompous	Terms	Sumptuous
Whiskers	Exquisite	Elegance	

3. At court அரமனையில். 5. Bacon காய்ந்த பன்றி இறைச்சி. Repast போசனம். Homely சாமானிய. 9. Press வருந்திக்கேள். 10. Setting forth தெரிவித்து. 14. Sumptuous சம்பிரமமான. 15. Of the best உசிதமானதாய். 22. Burst திடீரென்று வா.

The cottage afforded; 'which' is understood before '*the cottage,*' and is the object of '*afforded.*' *Chatted away;* spent (the evening) in talking. *Scarce,* hardly (an adverb). *Over,* finished.

Set என்கிற வார்த்தைக்கு வெவ்வேறாய் வரும் எல்லா அர்த்தங்களையும் சொல்லு.

VII. THE FOX WITHOUT A TAIL.

Compound	Keen	Defect
Resolve	Notion	Recover

1. To compound for his neck உயிரோடே தப்பிக்கொள்ள ஏற்பாடுசெய்ய. 7. To make the best of சமாளிக்க. 13. When one comes to think of it வாலைப்பற்றி யோசிக்கும்பொழுது. 15. Put up with சகி. 17. Experience அநுபவம். 20. Upon this இதன்பேரில், அதாவது, இதைக் கேட்டு.

To compound for his neck; to make terms to escape with his life; —if he had remained in the trap, the hunter would come and break his neck or otherwise kill him; so instead he chose to part with his tail by which he was caught in the trap.

I. Such a defect இவ்விடத்தில் எந்த வார்த்தைகள் தொக்குநிற்கின்றன?

II. 6–வது வரியிலுள்ள come என்கிற வார்த்தைக்கு இலக்கணங்கூறு.

III. 7–வது பாடத்தின் 2–வது பிரிவிலுள்ள ஒவ்வொரு it உம் எதெதற்குப் பிரதிபதமாயிருக்கிறது?

VIII. HALF THE PROFIT.

Abate	Firm	Porter	Amply

6. On the very morning அதேகாலையில். 8. Turbot ஓர் விலைஉயர்ந்த மீன். 15. Lashes, etc. ஊன்றிச்சொல்லுகிறதற்காக எழுவாயும் பயனிலையும் மாறிவருகின்றன. 21. Whim கோரணி. 22. Lay on—lashes என்பது தொக்குநிற்கிறது. 24. Hold நிறுத்து. 31. In the shape of your own porter, etc. என்னுடைய பங்காளி உம்முடைய வாசற்காப்போன்தான் என்று அர்த்தம்.

I. அதேகாலையில் என்பதற்கு இங்கிலீஷ் என்ன?

II. Not a penny என்பதிலே என்னென்ன வார்த்தைகள் தொக்கு நிற்கின்றன?

III. ஊன்றிச்சொல்லுகிறதற்காக ஒரு வாக்கியத்தை எப்படி மாற்றிச்சொல்லலாம்? இதற்கு உதாரணங்கூறு.

IX. MERCURY AND THE WOODMAN.

Fell	Lament	Instant	Dive
Repair to	Impudence	Restore	

1. Was felling—வெட்டிக்கொண்டிருந்தான். 6. Mercury கிரேக்கருடைய ஓர் தேவன். Whose river it was அந்த ஆற்றுக்கு அதிதேவதையாயிருந்த. 22. Repair to போ. 25. Made a show of weeping (அந்தத் தேவன் தன்னைப்பார்த்து இரங்

கும் படியாக) அழும்பாவனைகாட்டினன், 35. So much as முதலாய்.

I. இரண்டு விறகுவெட்டிகள் இடத்திலும் காணப்பட்ட குணதிசயங்கள் எவை?

II. இறந்தகாலத்துக்குப் பதிலாய் நிகழ்காலம் உபயோகப்படு கிற ஒரு உதாரணம் சொல்லு.

III. Repair என்கிற மொழிக்கு இரண்டு அர்த்தங்கள் சொல்லு.

X. THE MONKEY AND THE CATS.

Scale Entreat	Outweigh Surrender	Intricate Diminish	Cram

7. To reduce it to a balance (இரண்டையும்) சமமாக்கும் படி. 13. Intricate சங்கடமான. 14. Settled—as you think என்பது தொக்குநிற்கிறது. 19. Not so fast நீங்கள் அவ்வளவு அவசரப்படவேண்டாம். 23. Made off ஓடிப்போய்விட்டது. 24. As best they could=in the best manner in which they could comfort themselves அவைகளால் கூடியமட்டும்.

For a second mouthful; for his biting off another mouthful. *Justice is not*; ...is not satisfied.

I. The monkey and the cats என்கிற கதையிலுள்ள படிப் பனை என்ன?

II. 10–வது பாடத்தில் தொக்குநிற்கிற வார்த்தைகள் இருக் கின்றனவே; அப்படிப்பட்ட மூன்று உதாரணங்கள் சொல்லு.

XI. GEORGE WASHINGTON.

Chop | Guinea | Culprit | Hesitate | Heroism

1. General சேனாதிபதி. 5. Hatchet கைக்கோடாலி Weapon ஆயுதம். 8. Try the edge of(வாய்த்தாரை) கூர்மையோ இல்லையோ என்று பார்க்கும்படி வெட்டு. 17. Culprit தப்பிதஞ்செய்தவன். 20. Yonder தூரத்தில். 26. Glad am I ஊன்றிச்சொல்லுகிறதற்காக glad என்பது முந்தி வந்திருக்கிறது. 29. Heroism சௌரியம்.

XII. BRUCE AND THE SPIDER.

Hardships | Disaster | Beam | Persevere

4. Suffered many defeats—பலதரம் தோல்வி அடைந்தான். 8. Hut குடிசை. 15. Web சிலந்திவலை. 19. It struck him அவனுக்கு மனதில் பட்டது. 21. Make up (his) mind தீர்மானி.

XIII. WASHINGTON AND THE CORPORAL.

Heave | Costume | Render | Dismount

1. War இங்கிலீஷ்காரரோடு A. D. 1797-ல் நடந்த யுத்தம். அமெரிக்கருக்கு இது முக்கியமான யுத்தமாதலால் the என்கிற சொல் பிரயோகிக்கப்பட்டிருக்கிறது. 2. Band கூட்டம். 7. Little great man தன்னைப் பெரியோனென்று எண்ணின சிறியோன். 9. Costume உடை. 10. Corporal அவுல்தார் போன்றதலைவன். 13. You are, are you? நீ அவுல்தாரா, அப்படியா? 14. That என்பது, நீ அவுல்தாரென்பதைக் குறிக்கி

றது. 15. Bow தலைவணங்கு. He said என்கிற வார்த்தைகள் தொக்குநிற்கின்றன. 22. Commander-in-chief மகா சேனாதிபதி. 24. Thunderstruck பிரமித்தான்.

XIV. THE SAINT BERNARD DOG.

Drift	Sagacity	Devoted	Strap
Benumb	Scent	Ingenious	Stiff

1. Saint Bernard அல்பஸ் மலைகளில் ஒன்று. 6. Passes கணவாய்கள். 14. Drifts குவியல்கள். 19. Convent சந்நியாசிமடம். 23. Devoted monks பக்தியுள்ள சந்நியாசிகள். 29. Flask குப்பி. 37. If benumbed திமிர்பிடித்திருந்தால். 50. Snow-slip பனிக்கட்டி வழுக்கு—சிலவேளை பனிக்கட்டியானது மலைப்பக்கத்தில் குவியலாகஇருக்கும்பொழுது அது சரிந்து பள்ளத்தாக்கில் போய்விழுகிறது.

I. Grand St. Bernard என்கிற மலை எங்கே? அதிலே யார் வாசமாயிருக்கிறார்கள்? என்னத்துக்காக?

II. நாய்கள் பிரயாணிகளுக்கு உதவிசெய்யும் வகையைச் சொல்லு.

III. Alps என்கிற மலை எந்தெந்த தேசங்களைப் பிரிக்கிறது?

XV. BENARES.

Trident	Enormous	Devotee	Vociferate

2. N. W. stands for north-west. 5. Bridge of boats தோணிப்பாலம்; சில தோணிகளைக் கட்டி ஆற்றிலே நிறுத்தி, அவைகளின்மேல் போடும் பாலம். 10. Stories அடுக்

குநிலைகள். 14. Trident சூலம். Place of pilgrimage யாத்திரைஸ்தலம். 19. Spot—than—the present temple occupies என்பது தொக்குநிற்கிறது. Mosque பள்ளிவாசல். 22. Minarets சிகரங்கள். 27. Stages மேடைகள். 30. To vociferate உரத்தசத்தமாய்க் கூப்பிட.

XVI. DIALOGUES No. 1.

7. Depends (ஏதோஒன்றுக்கு) தக்கதாக இருக்கும். 20. Arrears நிலுவை. 26. At all கொஞ்சமாவது. 27. Cricket ஓர்விதமான பந்துவிளையாட்டு.

Entrance fee; 'entrance,' a noun used as an adjective.

XVII. THE FROGS WHO DESIRED A KING.

Good-nature	Bestow	Capricious
Tyrannical	Reproof	Remedy

1. Commonwealth பிரஜைகளின் அரசாட்சி. 3. Deity தெய்வம். 5. Log மரக்கட்டை. 7. Reverence மதிப்பு. 11. They conceived...contempt அவனைப்பற்றி மிகவும் இகழ்ச்சியாய் நினைத்தார்கள். In this disposition இந்த நினைவோடே. 13. To bestow ஈந்தருள. 14. Thunderer முற்காலத்தில் இடி விழும்பொழுது, Jupiter என்பவன் ஏதோ ஒன்றை எறிந்தானென்று சிலர் நினைத்தார்கள். 15. Crane கொக்கு. 17. Capricious அடிக்கொரு நினைவுள்ள. 18. Tyrannical குரூரமான. 21. Reproof கண்டிப்பு.

XVIII. THE TWO COATS.

5. How so? அதெப்படி? 10. Small—for him என்பது தொக்குநிற்கிறது. 28. Therefore தீர்ப்பு நியாயமாயிருந்தபோதிலும், (காரியத்தின்மேல் இராததால்) என்று அர்த்தம்.

I. Cyrus என்பவனுடைய விசாரணைக்கு எந்தக்காரியம் வந்தது?

II. அவன் என்ன தீர்ப்புச் செய்தான்?

III. Cyrus பண்ணின தீர்ப்பு அடாதென்று உவாத்தியாயர் சொன்னது சரியா? தப்பா? நீ மறுமொழி சொல்லும்பொழுது முகாந்தரத்தையும் சொல்லு.

XIX. THE WIND, THE SUN, AND THE TRAVELLER.

Superiority | Blast | Beam

12. Vapours நீராவி. 13. Beams கிரணங்கள். 14. Weather-beaten மழையிலும் வெயிலிலும் காற்றிலும் அடியுண்ட. 18. Grove சோலை.

About the superiority of their power ; as to which was the greater in power.

This and *whatever else* (xix. 8.) இந்த வார்த்தைகளுக்கு இலக்கணங்கூறி, அவைகள் எதெதைக் குறிக்குமென்று சொல்லு?

XX. THE JACKDAW IN BORROWED FEATHERS.

Plume	Garb	Associate	Affected
Strut	Gentility	Reduce	Derision

1. Jackdaw ஒருவிதக் காக்கை. 2. Dress—of the peacock என்பது தொக்குநிற்கிறது, that is, its beautiful feathers.

3. Peacock மயில். Puff up பூரி. 4. Vain conceit வீண் எண்ணம். Plume இறகு தரித்துக்கொள். 6. Garb வேஷம். 7. To pass for a peacock மயிலாக எண்ணப்படும்படி. *To pass for*; to be considered to be. 9. Affected strut எடுப்பான நடை. 10. Betray காட்டிக்கொடு. Pretender பாசாங்குக்காரன். 11. Degraded இழிவடைந்த. 12. Gentility உயர்ந்த ஸ்திதி. 15. Derision கேலி.

XXI. THE FOREST TRIBES OF INDIA.

Game	Spirituous	Venerate	Magic
Propitiate	Assert	Aborigines	

1. Centre மையம். 7. Hamlets பட்டி. 13. Dye-stuffs சாயவேர்முதலியன. 16. Does not prevail இல்லை. 18. They are much given to spirituous liquors அதிகசாராயம் குடிக்கிறார்கள். 22. Magic மாயவித்தை. 24. Awe பயங்கரம். 27. Propitiate (சாந்தி) செய். 33. As a rule சாதாரணமாய். 39. Aryan tribes ஆரியர் குலம்.

XXII. NAPIER AND THE JUGGLER.

Determination	Compassionate	Inspire
Heroic	Feat	Staff
Collusion	Experiment	Swordsmanship

2. Determination நிர்ணயம். 14. Anecdote கதை. Interview கூடிப்பேசுதல். 15. Juggler காருட (காரட) வித்தைக்காரன். Cool பட்படப்பில்லாத. 19. Staff சேனாதிபதியைச் சேர்ந்த இராணுவ உத்தியோகஸ்தர்கள். 22. Collusion கூட்டுக் கள்ளயோசனை. 26. Point காரியம். *To determine the point*; to

settle the question. 31. To find out கண்டுபிடிக்க. 34. Firmly உறுதியாய். 35.Feat வித்தை. 44. If I had not challenged திறமைகாட்டச் சொல்லாவிட்டால். 46. Encounter சோதனை.

I. நேப்பியர் குணாதிசயங்களைப்பற்றிச் சொல்லிய வார்த்தைகளைத் தெரிந்தெடுத்து, அவர் எவ்விதமானவரென்று சொல்லு.

II. காருடவித்தைக்காரன் வித்தையைப்பார்க்கையில் அவர் கொண்ட சமுசயம் என்ன?

XXIII. GRACE DARLING.

Encounter Fain	Defective Bark	Wrecked Admirable	Deck

2. Hull and Dundee மகா பிரித்தானியாவிலுள்ள துறைமுகங்கள். 10. North Sunderland light-house இங்கிலாந்திலுள்ள நார்த்சண்டர்லாண்டு என்கிற முனையில் கட்டப்பட்ட ஓர் தீபஸ்தம்பம். 14. Fain மனசுள்ளவளாய். 16. Bark படவு. 21. Oars துடுப்புகள். 35. *Her praises were in every mouth*; every one was speaking in praise of her. 36. Artists சித்திரக்காரர்கள். Flocked கூட்டங்கூட்டமாய்ப் போனார்கள். 37. Portrait சித்திர ரூபம் (படம்). To depict சித்திரமெழுத. 40. Eminent பேர்போன.

I. Grace Darling என்பவள் எதிலே தன்னுடைய தைரியத்தைக் காட்டினாள்?

II. Grace Darling என்பவளுடைய குணாதிசயங்களைப் பற்றிச் சுருக்கமாய் எழுது.

XXIV. DIALOGUES. No. 2.

Benefit | Instruction | Proficiency.

5. You will fall behind பிந்திப்போவாய். 19. Go through படி, படித்து முடி. 21. Proficiency தேர்ச்சி.

XXV. THE OWLS.

Abroad | Depopulate | Rubbish | Fable

5. Vizier மந்திரி. 21. Word by word ஒவ்வொருசொல்லாய். 28. Provided you will settle நீங்கள் கொடுப்பீர்களானல். 30. Portion சீதனம். 35. Was touched மனதில் பட்டு, மனங்கரைந்து.

XXVI. CALCUTTA.

Capital	Site	Produce	Moor (*v.*)
Edifice	Extensive	Residence	Verge

5. Hence ஆதலால். 7. Warehouses பண்டசாலைகள், மளிகைகள். 8. Fortify அரணுக்கு. 11. Commence the erection of கட்டத்தொடங்கு. 14. Marshy சதுப்புள்ள, சதுப்பாய். 15. Site இடம். 17. Produce விளைவு. 20. Moor நங்கூரம்போடு. 22. Plying ஓடிக்கொண்டிருக்க, ஓடிக்கொண்டிருக்கிறது. 27. Mean இழிவான. 29. In general = mostly. 30. Esplanade கோட்டைமுற்றவெளி. 31. Park சிங்காரவனம். 32. Residence வாசஸ்தலம். 33. Dome வில்மண்டபம், கும்மட்டமண்டபம். 34. Verge ஓரம். 36. Cathedral அத்தியட்சர் கோயில். Edifice கட்டடம்.

I. Calcutta என்னும் பேர் எப்படி வந்தது?

II. Calcutta வை என்ன நோக்கத்துக்காக ஆற்றோரத்தில் கட்டியிருக்கிறார்கள்?

III. 26-வது பாடம் கடைசிக்கு முந்தின வாக்கியத்தில் the cathedral என்கிற மொழியை முதலில் வைத்து, தொக்கு நிற்கும் வார்த்தைகளை விரித்து வாக்கியத்தை எழுது.

IV. இந்தப் பாடத்தில் உச்சரிப்பின்படி வெவ்வேறான அர்த்தங்களைத் தருகிற மொழிகளை எழுது.

XXVII. THE LOSS OF THE "ROYAL GEORGE."

Calamity	Fleet	Lighter	Peril
Dictate	Admiral	Disaster	Lieutenant

2. Portsmouth இங்கிலாந்திலுள்ள ஓர் துறைமுகம். 3. Found a watery grave முழுகிப்போனார்கள். 6. Admiral போர்க்கப்பற்றலைவன். 7. Flag கொடி; போர்க்கப்பற்றலைவன் இருக்கிற கப்பலில் விசேஷமான கொடி உயர்த்தப்படும். 11. Dock கப்பல் வேலைசெய்யுமிடம். 23. Lighter வள்ளம். 30. Ports கப்பலில் பீரங்கி வைக்கும் துவாரங்கள். 40. For his pains தன் பிரயாசத்துக்காக. 49. Souls மனுஷர்கள்.

XXVIII. RULES FOR HEALTH.

Function	Regulation	Detrimental	
Ventilate	Requisite	Digest	Kernel
Derange	Beverage	Judicious	Appetite
Embarrass	Equivalent	Perpetual	Inactivity
Languid	Animation	Sprightly	Indolence
Infirmity	Ensue	Apparel	Putrid
Stagnant	Vicinity	Apartment	

2. *Organic* structure அங்கக்கட்டு. 3. Functions தொழில்கள். 7. A fifth=one fifth, $\frac{1}{5}$, ஐந்திலொரு பங்கு. Oxygen பிராணவாயு, அம்லகரம். 9. Atmosphere வாயுமண்டலம். 13. Detrimental கேடான—தாய். 18. Ventilate காற்றுத் தாராளமாய் உலாவும்படி செய். 19. Out of doors வெளியே. 26. To derange the stomach அஜீரணம் உண்டாக்க. 30. Alcohol சாராயத்தின் சாரம். 31. Digestive powers ஜீரணசக்தி. 36. More than......for sustenance தேகபோஷிப்புக்கு வேண்டியதற்குமேல். 40. Direct object நேரான நோக்கம். 44. Too languid மிதமிஞ்சின சோர்வுள்ள. 45. Animation உற்சாகம். 46. Muscular system தசைநார் மண்டலம். 48. Sprightly உற்சாகமான. 51. Sweat of (our) brow நெற்றிவேர்வை. 58. Ensue உண்டாகும். 61. Proportionally (அந்த) அளவாக. 67. Apparel உடை. 68. Excretory function கழிக்கும் தொழில், விசர்ச்சனம். 72. Unseemly அவலட்சணமான. 78. Putrid அழுகின. Stagnant தங்கிநிற்கும். 79. Vicinity சமீபம்.

I. சரீரசுகத்தைப் பேணும்படி என்னென்ன காரியங்கள் அவசியம்?

II. நாம் உட்கொள்ளுகிற ஆகாயத்தில் போதுமான பிராணவாயு இல்லாவிட்டால் என்ன கேடு உண்டாகும்?

III. என்னென்ன விதமான உணவை நீக்கிவைக்கவேண்டும்? என்?

IV. தேகாப்பியாசத்தினாலும் சுத்தமாயிருப்பதினாலும் உண்டாகும் பிரயோஜனத்தைப்பற்றி விவரித்துச் சொல்லு.

XXIX. THE VALUE OF KNOWLEDGE.

Proverb | Procure | Ascend | Descend

18. Massive காத்திரமான, பென்னம்பெரிய. 25. Rancid ஊசிப்போன. 26. Skein (நூற்) கண்டு. Pack-thread மூட்டைகட்டு நூல். 27. Whip-cord சவுக்குக்கயிறு. Coil சுருள். 51. Captivity சிறை.

Let the kind of knowledge, etc. 'Let the kind of knowledge which you obtain be what it may' = whatever the knowledge obtained by you may be.

XXX. A STAGE-COACH ADVENTURE.

Frequent | Confederacy | Magnificent

3. Town. A என்கிற உபபதம் town க்கு முன் இல்லாததினல் London என்று தெரியும்; அப்படியே பட்டணம் என்று சொல்லும்போது பேசுவோர்க்குச் சம்பந்தமான அல்லது சமீபமான பட்டணத்தைக் குறிக்கும். 10. Highwayman வழிப்பறிகாரன். 17. Load with abuse வாய்சலிக்கத் திட்டு, திட்டுதிட்டென்று திட்டு. 18. Confederacy கூட்டுறவு. 20. That appearances were against her தான் குற்றவாளியாகத் தோன்றுகிறதென்று. 26. Usher அழைத்துக்கொண்டு போய்விடு.

XXXI. THE ARTFUL ARAB.

Docility | Disguise | Simple | Dupe

3. Fleetness வேகம். 4. Docility படியத்தக்க குணம். 13. Bandage துணியினல் சுற்றிக்கட்டு. 14. Disguise வேஷம் மாறு. 18. Steed குதிரை. 21. Heaven தேவன். 31. Good-

bye க்ஷேமமாயிரு, போய்வருகிறேன். 48. Dupe ஏமாற்று, எத்து. 53. The springs of charity தருமசிந்தை. 59. Offered the hand of forgiveness என்றால் அர்த்தம் என்ன?

XXXII. THE PORTUGUESE BROTHERS.

Century	Mariners	Friar	Extremity
Elect	Direction	Exempt	Of consequence
Compliment	Acquiesce	Infinitely	Spectacle
Fraternal	Affection	Colony	

6. Mariners கடலோடிகள். Friars சன்னியாசிகள். 8. Double (ஒரு முனையைச்சுற்றிப்) பாய்வலி, கப்பலோட்டு. 15. *On board* = in the ship. 22. Compass திசையறிகருவி. 35. To draw lots சீட்டுப்போட. 41. In their last extremity மரணத்தறுவாயில். 43. Compliment மரியாதை (=சீட்டுப்போடாமல்...நீக்கிவிட்டார்கள்). 44. Odd man ஒற்றை ஆள். இவனை, 17–வது ஆளாக் வைத்துக்கொண்டு மற்ற 16 ஆட்களுக்கும் சீட்டுப்போட்டார்கள். 47. To acquiesce சம்மதிக்க. 49. Rites சடங்குகள், கர்மங்கள். 55. In (his) room அவனுக்குப் பதிலாய். 59. Melted மனமுருகி. 77. Cutlass ஓர்வித கத்தி. 81. Made shift சமாளித்துக்கொண்டான். 82. Stumps கூழங்கைகள். 90. Descried தூரத்தில் பார்த்தார்கள். *Proved to be* = turned out to be.

I. Double the cape என்றால் அர்த்தம் என்ன?

II. Compass ஆவதென்ன?

XXXIII. IDIOMS.

The following sentences contain mistakes common with native boys. The teacher should exercise the class by

causing the pupils to read out each of the following, and give the correct idiom as on pages 52 and 53.

1. I am sorry to inform that he is very naughty. 2. He gives his master deal of troubles. 3. He has been absent since three days. 4. He tells lie. 5. Neither is he regular. 6. No sooner he comes. 7. He makes mischief with his class-brothers. 8. He is too idle; he takes no any words. 9. Out of dictionary. 10. Nor he learns. 11. Always he mis-spells. 12. At the play called the cricket. 13. He is very much quarrelsome. 14. He had spoken much abuses to his family-members. 15. What to do to get him improved? 16. If I will keep him. 17. How will he get the education? 18. If I send him in school. 19. Please to tell what I can do.

XXXIV. THE JEW'S LEAP.

Precipice	Inevitable	Terrific
Signal	Accommodate	Retreat

6. Precipice செங்குத்து. 9. Inevitable விலக்கக்கூடாத. 71. Mules கோவேறுகழுதைகள். Twilight (here) மாலைவெளிச்சம். 19. Precaution முன்னெச்சரிப்பு. 44. Naturally enough இயல்புதானே. 49. Scimitar உடைவாள். 51. Combat சண்டை. 52. Craggy பாறை நிறைந்த, கரடுமுரடான. 54. Hack துண்டி. 57. Hurl வீசியெறி; were hurled to, &c. விழுந்துருண்டுமொய்ந்தார்கள்.

XXXV. DIALOGUES. No 3.

Vacancy | Confer | Proficiency | Confirm

3. Confer upon தந்தருள். 14. Select தெரிந்துகொள். 16. Depend நம்பியிரு, பற்றியிரு. 20. Specimen மாதிரி. 22. Draft a letter அசல் எழுது. 24. Composition வாசகக் கோவை. 26. Ordinary matters of routine சாதாரணமாய் நடந்துவருகிறவேலைகள். 28. Certify சாட்சிகொடு. Diligence ஊக்கம். 30. He will put me in the way of வகை காட்டுவார். 36. Confirm ஊர்ச்சிதப்படுத்து.

XXXVI. THE GUNPOWDER HARVEST.

Intercourse	Musket	Imposition	Imposture
Assortment	Perfidy	Deposit	Redress
Gravely	Commodity	Import	Suspect

10. On hand கையில், கையிருப்பில். 24. Imposture சதி, மோசம். 34. Perfidy நம்பிக்கைத்துரோகம். 38. Barter பண்டமாற்று. 41. Store பண்டசாலை. 45. Redress (நஷ்ட) பரிகாரம். 50. Commodity சரக்கு. 55. Allege சொல்லு. 61. Moral duty அறக்கடமை. 83 Bad repute துர்க்கீர்த்தி.

I. இந்தியருக்கு பிரான்சுக்காரன் என்ன மோசம் செய்தான்?

II. அந்த மோசத்துக்கு இந்தியர் எப்படி பழிவாங்கினார்கள்?

III. கபடத்தினாலுண்டாகும் தீமைகளுக்கு வேறு திருஷ்டாந்தங்கள் சொல்லுக.

IV. வாங்குகிறவன் தான் வாங்கும் வஸ்துக்களை முன்னமே சோதிக்க ஏன் பிரியப்படுகிறான்?

XXXVII. THE COLONISTS.

Found	Profession	Entertain	Diet
Botany	Chemistry	Air	Game
Maintenance	Credit	Facetious	Destruction

Colonists குடியேறினவர்கள். 2. Founder குடியேற்றினவன். 12. Drain நீர் வடியச்செய். 15. I shall entertain வைத்துக்கொள்வேன். 18. May fall to work வேலை செய்யத் தொடங்கலாம். '*Fall to*' = commence to do. 22. Grind, ground அரை. 26. Mill-wright தானியம் அரைக்கும் எந்திரம்செய்வோன். 40. Hands வேலை ஆட்கள். 45. Anvil பட்டடை. 46. Forge கொல்உலை. 50. *Brick* and *stone*—used as adjectives qualifying '*work*'. 51. Chimneys புகைவாயில், புகைக்கூண்டு. Hearths கணப்புகள். Ovens அடுப்புகள். 60. Raw பதனிடாத, வேலைசெய்யாத. 62. Dress பதமிடு. 64. *Though I give you* = though I should have to give you. 70. *Above mending* = too proud to mend clothes. 71. Patch ஒட்டுப்போடு. 77. Hemp or flax இரண்டுவிதமான சணல். 79. Import இறக்குமதிசெய். 101. Surgery சத்திர வைத்தியம், ரணவைத்தியம். 102. Physic அவுஷத வைத்தியம். 104. *Branch*—of the profession of a doctor என்பது தொக்குநிற்கிறது; இங்கே surgery என்பதைக் குறிக்கும். 106. Diet பத்தியம். 108. Botany தாபரசாஸ்திரம். 109. Chemistry ரசாயனசாஸ்திரம். 112. To make it worth your while (எங்களுடன் வருவது) தகுதியென்று நீயெண்ணும்படி செய்ய, அதாவது போதுமான சம்பளம் கொடுக்க. 141. Game வேட்டைமிருகங்கள். 149. Maintenance ஜீவனம். 154. Inducement ஏவுதல். 158. Facetious பகிடி,—பகிடிபண்ணுகிற.

I. வைத்தியன் என்னென்ன சாஸ்திரங்களில் கெட்டிக்கார ஞயிருந்தான்?

II. இந்தப் பாடத்தில் வருகிறவர்களில் அதிக உபயோகமுள்ளவர்கள் யாரென்றும் கொஞ்ச உபயோகமுள்ளவர்கள் யாரென்றும் குடியேற்றினவன் நினைத்தான்?

XXXVIII. IMPORTANCE OF EXERCISE.

Illustration	Languish	Remedy
Patient	Virtue	Perspire

6. Languish இளைப்பு – சோர்வு – அடைந்திரு. 13. Bat பந்தடிக்கும் கோல். 17. Patient ஓர்வைத்தியன் சிகிச்சையிலிருக்கும் நோயாளி.

XXXIX. DIALOGUES. No. 4.

Relaxation	Resolution

21. Jack என்பது யோவானுக்கு (for John) வசைப்பேர்; இழிஞனைக் குறிக்கும் பேர். 25. Turk துலுக்கன்; இவ்விடத்தில் கெட்ட பயல் என்று அர்த்தம். 26. Relaxation விட்டாற்றி, ஓய்வு, விளையாட்டு.. 36. *As I do* = *as I hold* an appointment = like me. 42. Resolution தீர்மானம்.

XL. SPIDERS.

7. *Monster*—used as an adjective. 9. *Frequent*—as a verb has the accent on the second syllable, and means to visit often. 10. Tidy house-keepers வீட்டைச் செவ்வையாய் வைத்திருப்போர். 15. Trap-doors நிலக்கதவு, படிந்த கபாடம். 21. Fangs விஷபற்கள். 55. Cell அறை. 57. Alight இறங்கு. Sink (பல்லை) புதை. 62. At leisure சாவகாச

மாய். 64. Prey இரை. 67. Pretending பாசாங்குபண்ணி.

I. என்னென்ன விதமான சிலந்திப்பூச்சிகள் உண்டு?

II. சிலந்திப்பூச்சி தன்னுடைய இரையை எப்படிக் கொல்லுகிறது?

III. அது தன் வலையை எப்படி பின்னுகிறது?

IV. சிலந்தியின் தந்திரத்துக்கு ஒரு திருஷ்டாந்தம் சொல்லு.

XLI. THE WISE JUDGE.

Confide Feign	Intimate Admonish	Paltry Dismay	Profess

29. An affair of great moment ஓர் பிரதானமான காரியம். 46. *As he had* = as he had made his own. 47. Compliments உபசாரவார்த்தைகள். 60. Put...on his guard விழிப்பாயிருக்கச்செய். 63. Paltry அற்ப. 64. He professed to have been joking பகிடிபண்ணிக்கொண்டிருந்ததாக நடித்தான். 70. In earnest உண்மையாய். 73. Feign பாவனைகாட்டு. 81. Hardly...on the watch இராக்காலம் ஆரம்பிக்கவே அவன் காத்துக்கொண்டிருக்கத் தொடங்கினான். Hardly என்பது எதிர் மறைப்பொருள்தரும்; இராத்திரி – வந்தது வராததற்குமுன், –வந்ததோ வரவில்லையோ, என்றர்த்தம். 93. *Bowed* = bowed his head, salaamed. 94. In dismay மனக்கலக்கமாய்.

XLII. THE BELL ROCK.

Melancholy	Pirate	Violence

2. *Rises out of* = stands high above. 29. Bore heavily on பலமாய் மோதிற்று. 34. It was just, etc. ஓர்வாக்கியத்தின் முதலில் வரும் 'it' என்பது பின்வரும் உபவாக்கியத்தைச் சுட்டி நிற்கும். இவ்வாக்கியத்தை That he who எனத் தொடங்கி எழுதுக. 37. Conscience மனச்சாட்சி, மனோசாட்சி.

XLIII. THE WHALE.

Fringe | Intense | Mortally | Carcass

5. Gills *மச்சங்களின் சுவாசக் கருவி.* 20. Shrimps *இறால்.* 21. Crabs and lobsters *இரண்டுவகை நண்டு.* 24. A host of *திரளான.* 32. Blubber *திமிங்கிலமுதலிய ஜலசரத்தின் கொழுப்பு.* 48. Dive *முக்குளி.* 52. To harpoon it = harpoon *என்கிற ஆயுதத்தினாலே எறி, குத்து, அல்லது கொல்.* 54. ...mortally wounded *சாகும்படியான காயம்பட்டது.* 61. Carcass *செத்த திமிங்கிலம்.* 63. Stow *அடுக்கு, அடை.*

I. *திமிங்கிலத்துக்கும் மீனுக்கும் பேதமென்ன?*

II. *திமிங்கிலம் தன் இரையை எப்படிச் சம்பாதித்துக்கொள்ளுகிறது?*

III. *அது எந்தெந்தச் சமுத்திரத்தில் வாசம்செய்கிறது?*

IV. *திமிங்கிலம் பிடிக்கும் விதம் என்ன?*

XLIV. MOSES ROTHSCHILD.

Revolution Interest	Limited Sacrifice	Reputation Fidelity	Sterling

32. *Throve*—Past tense of 'thrive', prospered. 42. *Per cent* = for each 100. 62. *Sterling* = in real money, in cash (used adverbially). 65. *To maintain war*—by lending money to pay soldiers, etc.

I. Rothschild *என்பவனுக்கு ஐசுவரியம் எப்படி வந்தது?*

II. Rothschild *என்பன் தன் கையில் கொடுக்கப்பட்ட பணத்தை வைத்துக்கொள்ளும்படி அவனுக்கு என்ன ஏவுதல் இருந்தது?*

XLV. THE SILK MANUFACTURE.

Monopoly	Gradually	Exclusively	Myriad
Shelter	Appropriate	Facilitate	Adjacent
Voraciously	Maturity	Texture	Inanimate
Transparent	Issue	Filament	

8. Monopoly ஏகசுதந்தர வியாபாரம். 14. To little purpose வியர்த்தமாய். 22. Myriads லட்சாதி லட்சம். 28. Cocoons பட்டுப்பூச்சி முதலியவற்றின் கூடுகள், இறலி. 34. Appropriate தகுந்த. 43. Voraciously ஆருப்பசியாய். 50. Floss-silk இறலியின் தளர்ந்த நூல். 52. Oval முட்டைவடிவான. 55. Winding-sheet போர்வை. 57. Chrysalis துவிதீயத சாக்கிருமி, அவதாரப்புழு. 62. *Gnaw its way out* = make a way out by biting. 69. Filament நூல்.

I. பட்டு எத்தேசத்தில் முதல் முதல் நெசவுசெய்யப்பட்டது?

II. பட்டுப்பூச்சியாவதென்ன?

III. பட்டுப்பூச்சிக்கூடு எப்படி இருக்கும்?

IV. பட்டுநூலாவதென்ன?

XLVI. SIR WALTER RALEIGH.

Illustrious	Banquet	Pageants	Confine
Sentence	Headsman	Ague	Quake

4. Oxford இங்கிலாந்திலே ஓர் பிரதான சர்வகலாசாலை நகரம். 5. Netherlands ஐரோப்பாவிலுள்ள ஓர் தேசம். 6. Career தொழில். Colonizer குடி ஏற்றுகிறவன். 10. So that (she) might not soil அழுக்குப்படுத்தாதபடிக்கு. Dainty கோமளமான. 19. Explorers (தேசமுதலானவற்றைக்) கண்டு பிடிக்கிறவர்கள். 31. Guiana தென் அமெரிக்காவிலுள்ள ஓர் தேசம். 32. Pageants வேடிக்கைகள். 34. Mere வெறும்.

45. Gloomy இருட்டு. 57. Orinoco தென் அமெரிக்காவிலுள்ள ஓர் நதி. 66. Newfoundland வட அமெரிக்காவைச் சேர்ந்த ஓர் தீவு. 70. Urgent அவசரமான. 79. Scaffold குற்றவாளியைக் கொல்லும் மரமேடை. 86. *He had no hand in*=was not connected with, did not cause. 88. Sheriff சட்டங்கள் தீர்ப்புகளை நிறைவேற்றுதல் முதலியசெய்யும் ஓர் உத்தியோகஸ்தன். 104. Saw-dust வாள்தூள்.

XLVII. A RECEPTION BY THE SHAH OF PERSIA.

Audience Intermission	Suite Confectionery	Retinue Attire	Foliage

17. Caparisoned அலங்கரிக்கப்பட்டு. 21. The rope was fixed into the ground by stakes of gold. 28. Couch down படு, (நிலத்தோடு நிலமாய்ப் படு.) 31. Ceiling மேற்கோப்பு. 41. Credentials சிலாக்கியபத்திரம், அதிகாரபத்திரம். 45. Koran மகமது வேத புஸ்தகம்: 51. *Served* = attended to supplied with food. 52. Retinue பரிவாரம். 53. Officers of state இராஜாங்க உத்தியோகஸ்தர். 56. *Served* = handed round, given. 58. Spoons கரண்டிகள். Forks முள்ளுகள் 60. Sherbet சர்பத்து, ஒருவித பானம்.

XLVIII. THE SULTAN AND THE DOCTOR.

2. Doctor in the law நியாயசாஸ்திரி. 4. *As* = as long as. 16. To rage against அதிக கோபமாய்ப் பேச. 17. Treachery துரோகம். Witchcraft பில்லிசூனியம், மந்திரப்பிரயோகம். 18. *Set himself to* = began to. 31. Melancholy துக்கமான. 33. A fit of devotion பக்தி ஆவேசம். 41. Upbraid கடிந்து பேசு, நிந்தி. 46. Delusion மாயை.

XLIX. THE BIRTHDAY OF THE MOGUL.

Conduct	Pavilion	Decorate
Counterpoise	Exterior	Visible

3. Shah Jehangir டில்லிச்சக்கரவர்த்திகளில் ஒருவன். 25. His legs appeared, as it were, fettered with chains... சங்கிலியினாற் கட்டுண்டாற்போல் தோன்றின. 28. To counterpoise அவன் (எடைக்கு) சரி எடையாக்க. 32. For anything he knew அவனுக்குத் தெரிந்தமட்டும். 47. They scrambled for (நானோ நீயோ என்று) ஆவலாய் எடுத்தார்கள்.

L. THE PERSIAN AMBASSADOR.

Appendages	Divine	Novelty	Requite
Encumber	Collation	Revive	

4. Remote தூர. 9. For escort வழித்துணையாக. 12. Caravanserais பாரஸீகம் முதலிய தேசங்களில் வணிக்ஸங்கத்தார் இராத்தங்கும் சத்திரங்கள். Hotel ஒருவகையான சத்திரம். 15. Apartment அறை. 17. Are held எண்ணப்படுகின்றன. 23. Folks of the inn சத்திரத்தைச் சேர்ந்தவர்கள். 32. In procession ஒருவனுக்குப் பின்னாலே ஒருவனாக. 33. Divine உத்தேசிக்க. 42. Encumbered பாரம் சுமந்தவர்களாய். 52. Foreign Office அந்நியதேசத்துக்காரியங்களை விசாரிக்கிற உத்தியோகஸ்தானம். Greet சம்மானி—மரியாதைசெய். 54. Deputation தூது. 62. Foreigner அந்நியதேசத்தான். *Interests* = interesting sights. 65. *Drawn up* = shut. 67. Smuggle கள்ளத்தனமாய்ச் சரக்குகளைக் கொண்டுபோ. 68. Envoy ஸ்தானாதிபதி. 69. As for three, etc. மூன்று வேலைக்காரருக்குச் சம்பவித்தது என்னவென்று கேட்டால். 70. They had

(nearly) suffocated themselves திக்குமுக்காடும்படி செய்து கொண்டார்கள். 71. By way of experiment எப்படியிருக்குமோ பார்ப்போமென்று. 73. *Wished it* = wished to put them down. 74. Were exhausted சோர்ந்துபோனார்கள். 82. Independence சுவாதீனம். 84. Establishment பரிவார முதலிய ஏற்பாடுகள். 85. Collation பலகாரம். 89. To requite பிரதியுபகாரஞ்செய்ய. 96. Pompous டம்பமான.

LI. THE ORANGE-MAN.

14. Panniers பொதிக்கூடைகள். 20. Hay அறுத்துக் காய்ந்த புல். 29. From the cradle upwards குழந்தைமுதல். 30. *All the village* = every one in the village. 31. Warrant உறுதியாய்ச் சொல். 61. What signifies it to you? உனக்கென்ன? 83. Surly வெடுவெடுப்பான. 88. If it comes to that அது அப்படியானால். 91. For all that அப்படியிருந்தாலும், (நீ என்னிலும் பலசாலியாயிருந்தாலும்.) 96. Stunned him அவனுக்கு ஸ்மரணை தப்பிப்போயிற்று—அறிவு கலங்கிப் போயிற்று. 128. *As soon* = as soon as he told it. 149. Earn உழை. 162. Limping நொண்டி நொண்டி.

I. Charles என்பவனுக்கும் Ned என்பவனுக்கும் உள்ள வித்தியாசம் என்ன? அவர்கள் வளர்ப்பில் வித்தியாசம் என்ன?

II. Charles எவ்விதமான பிள்ளையென்று சத்திரக்காரன் சொன்னான்?

III. That என்கிற மொழி இரண்டு அர்த்தம் தரும்படி இரண்டு உதாரணமெழுதுக.

IV. Charles என்பவன் தனக்குக் கொடுக்கப்பட்ட கிச்சிலிப்பழங்களை என்னசெய்தான்?

V. இந்தக் கதையின் படிப்பனை என்ன?

LII. THE STORY OF ARION.

2, 16. Distinguish between the meanings, and give the part of speech of *there* in these two lines. 26. *Just*—an adverb; exactly. 46. *Sailed merrily*=went along pleasantly. 55. *Made up their minds* = determined. 143. *Stern* =the broad end of a ship or boat.

LIII. THE UGLY DUCKLING.

Part I.

9. Piep அநுகரண பதம். 11. Downy மெல்லிய இறகுள்ள. 25. Fussy அற்பகாரியங்களில் கவலைப்படும். 28. Grumble மொறு மொறு. 31. Chimed in தன்முறையில் சொன்னது. 34. Precious அதிக. 41. Changeling மாற்றின முட்டை. 54. Waddling அசைந்தசைந்து நடத்தல். 67. With a scornful air பரிகாச சாடையாய். 74. *Doesn't* = does not. 82. Cast down மனமுறிந்து போய்விட்டது.

அநுகரண ஓசையைக்குறிக்கும் சில வார்த்தைகள் சொல்லுக.

Part II.

90. Palings கிராதிகள். 98. Tired to death அதிகமாய் இளைத்து. 103. Outcast நிஷேதிக்கப்பட்டது. On that score அவ்விஷயத்தில், *i.e.*, கலியாணம்பண்ணுகிறதைப்பற்றி. 104. That was all அவ்வளவுதான். 106. Spokesman பிரதி வாசகன். 115. *Won't* = will not. 119. Made off ஓடிப்போய் விட்டது. 120. Runaway நாடோடி, (here) ஓடிப்போனது. 123. Chink வெடிப்பு. 128. Unbidden அழைக்கப்படாத. 142. Scold அதட்டு. 153. Was sure...ugliness தன் அவலட்சணத்தைப்பற்றி நிந்தனைவரும் என்பது நிச்சயம்.

Part III.

155. Autumn இலை உதிர்காலம். 157. Eddies சுழல்காற்று. 158. Bleak and raw அதிக குளிர்ச்சியாய். 159. From sheer cold குளிரினாலேதான். 162. Apace சீக்கிரமாய். 165. Ring வட்டம். 170. Peasant குடியானவன். 172. Wooden shoe பாதகுறடு. 176. They were bent on= (..செய்ய) நிர்ணயித்தார்கள். 179. Housewife மனைத்தக்காள், வீட்டுக்காரியங்களிற்சிறந்தவள். Wrung her hands கைநெரித்தாள். 181. Churn தயிர்கடையும்தாழி. 183. Tongs குறடு. 188. Snow உறையாவி. 189. Mournful பரிதாபமாய். 192. Spring வசந்தகாலம். 210. Outright ஒரேதடவையாய், உடனே. 214. Stately உன்னதமான, மேன்மையான. 222. Canal வாய்க்கால். 232. Felt shy and abashed கூச்சமாகி, வெட்கம் அடைந்து.

I. அவலட்சணமான வாத்துக்குஞ்சின் கதையிலுள்ள படிப்பினை என்ன?

II. மேலே வந்த பாடத்தில் தண்ணீரோடு சம்பந்தப்பட்ட வார்த்தைகளைத் தெரிந்தெடுத்து அவைகளுக்கு அர்த்தம் சொல்லுக.

APPENDIX E.

Exercises for Translation.

I. (i.)*

ஒரு சுண்டெலி வனத்தில் உலாவித் திரிந்துகொண்டிருக்கையில் மரத்து நிழிலிலே படுத்துத் தூங்கிக்கொண்டிருந்த ஒரு சிங்கத்தின் காலில் தற்செயலாய் இடறிவிழுந்தது. உடனே சிங்கம் விழித்துக்கொண்டு, கடுங்கோபத்துடனே, "அடா, அற்பப் பயலே, நீ என்னை யாரென்று எண்ணினாய்" என்று சொல்லி, அதைத் தன் காலால் நசுக்கிக் கொல்லும்படி பார்த்தது.

அப்பொழுது அந்தச் சுண்டெலி பயப்பட்டு சிங்கத்தைப் பார்த்து, 'ஐயா, மிருகராஜனே, என்னைப்போன்ற அற்பஜெந்துவின் உயிரை வாங்குவது தங்களுக்கு எற்குமா?' என்றது. சிங்கம் சுண்டெலி ஒடுங்கிநடுங்கி நிற்பதைக் கண்டு இரங்கி அதற்கு தீங்குசெய்யாமல் விட்டுவிட்டது.

II. (i.)

அப்பொழுது அந்த நன்றியுள்ள சுண்டெலி 'ஓய் மிருகேந்திரா, நீர் எனக்குச் செய்த இந்தப் பெரிய நன்மை நான் ஒருபொழுதும் மறக்கத்தக்கதன்று; நான் இதற்காக உமக்குப் பிரதி உபகாரம் செய்யக் காத்திருப்பேன்' என்றது. அது கேட்டுச் சிங்கம் நகைத்து 'ஆ ஆ, இந்த அற்பஜெந்து நமக்குப் பிரதியுபகாரம் செய்யப்போகிறதாம், இது நல்ல வேடிக்கையான பேச்சுத்தான்' என்றது.

---

*The figures in brackets refer to the Selections in the Text of the Reading Book.

சிலநாள் சென்றபின்பு, அது தன் வளைக்குள் இருக்கையில், மேகத்தின் முழக்கம்போல ஏதோ ஒரு சத்தம் கேட்டு, அது இன்னதென்று அறியும்படி வெளியே வந்து பார்த்தபொழுது; தன் சீவனைக் காத்த சிங்கமானது, வேடர் விரித்த வலையில் சிக்கிக்கொண்டு, அதிக அவஸ்தைப்படுகிறதைக் கண்டது.

உடனே அது ஓடிப்போய், வலைக் கயிற்றைத் தன் பற்களால் கடித்துச் சிங்கத்தை விடுவித்தது. அப்பொழுது சிங்கம், 'என் பிராண சிநேகிதா, நீ உபயோகமுள்ளவன், பெரியவன், என்று இன்றுதான் அறிந்துகொண்டேன். ஒரு சமயத்தில் அற்பமானவர்களும் பலவான்களுக்குத் துணைசெய்யலாகும்' என்றது.

III.

1. ஒரு துரைமகன் தன் சிநேகிதனைப் பார்க்கப்போனபொழுது தன் குதிரைமேலேறிப் பாய்ச்சல்விட்டுச் சென்றான்.

2. வழியில் ஒரு திருடன் அவனை எதிர்த்தபொழுது அந்தத் துரைமகன் தன் கையில் பிடித்திருந்த ஒரு பருத்த சவுக்கினால் அவனை விழ அடித்தான்.

1. He rode his horse *at full gallop*. 2. The gentleman had gone out *to call upon* his friend. 3. The end of the quarrel was that one *knocked the other down*.

IV.

1. குடித்தனக்காரனும் அவன் குமாரனும் தாங்களே வேலை செய்யத்தொடங்காமல் தங்கள் சிநேகிதர்கள், பந்துக்களுடைய உதவிக்கு இன்னும் எதிர்பார்த்துக்கொண்டிருக்கிறார்

களென்று தாய்ப்பட்சியானது கேள்விப்பட்டபொழுது, தான் இன்னும் ஒருநாள் அந்த இடத்தில் துணிந்து தங்கியிருக்கலாம் என்று நினைக்கிறதாய்த் தன் குஞ்சுகளுக்குச் சொல்லிற்று. (ii.)

2. ஆறுமாதத்துக்குமுன் தன்னைக்குறித்து அவதூறு பேசின தற்காக ஆட்டுக்குட்டி தண்டிக்கப்படவேண்டுமென்று ஓநாய் சொன்னபொழுது, நான் அக்காலத்தில் பிறந்திருக்கவில்லை, ஆதலால் அது அசம்பவம் என்று ஆட்டுக்குட்டி உத்தரம் சொல் லிற்று. (iii.)

V.

ஒரு பெண் ஒரு தோட்டத்துக்குள் போனபொழுது தன க்கு ஒரு பூப்பறித்துக் கொண்டுவந்து கொடுக்கும்படி அவள் தாய் அவளைக் கேட்டாள். இதை அந்தப் பெண் செய்ய எத்தனி த்து ஒரு ரோசாபுஷ்பத்தைப் பறிக்கப்போனபொழுது பொல் லாதவேளை, அவள் கையில் ஒரு முள்ளு தைத்தது; அதனால் அவள் அழுதுகொண்டு தாயினிடத்துக்குத் திரும்பிப்போ னாள்.

1. That dress is not one that *becomes* her. 2. Buy *me* a book. 3. He *ran* a thorn into his finger.

VI.

1. ஒரு கிழவனும் அவன் மகனும் ஒரு கழுதையை ஓட்டி க்கொண்டு சந்தைக்கு தெருவழியே கால்நடையாய் நடந்து போனார்கள். அவர்களைச் சந்தித்த ஒருவனுடைய பேச்சைக் கேட்டு மகன் கழுதைமேல் ஏறிக்கொண்டான்; ஆனால் தள் ளாத விருத்தனான தகப்பன் பின்னால் நடந்துவர, மகன் சவாரி போகிறதைப் பார்த்து வேறொரு மனுஷன் கண்டித்துப் பேசி னதைக் கேட்டு உடனே அவன் கீழே இறங்கினான். (iv.)

2. தகப்பன் தங்களுக்கு வைத்துவிட்டுப்போன திராட்சத் தோட்டத்தின் ஒவ்வொரு அடி நிலத்தையும் சாக்கிரதையாய்க் கொத்தின அந்தக் குமாரரின் விடாமுயற்சியைக்கண்டு ஆச்சரியப்படாமல் எவருமிரார். (v.)

VII.

முதலாவது படையெடுப்பைவிட இரண்டாவது படையெடுப்பு அநுகூலப்படுவது அரிதென்று சேனாதிபதி சொல்வது சரியே; ஆனால் செலவை கணக்கிட்டிருந்தானானால் அவ்வளவு பலமான ஒரு சத்துருவுக்கு விரோதமாய் இவ்வளவு சொற்பமான சன்னாகமுள்ள ஒரு சேனையை அனுப்பியிருக்க மாட்டான்.

1. I had not *counted the cost*. 2. It is *all very well* to say that you cannot do your exercise, you must try again. 3. The second expedition *fared no better* than the first.

VIII.

1. வாலை இழந்துபோன ஒரு நரியானது, வால் சங்கடமாயும் அவசியமல்லாததாயும் இருக்கிறதென்று மற்ற நரிகளோடு சொல்லி அவை அதை ஒத்துக்கொள்ளும்படிசெய்யப் பிரயாசப்பட்டது: "வாஸ்தவமாய் வால் எவ்வளவேனும் நமக்குத் தகுந்ததல்ல, ஆகையால் அவலட்சணமான இந்த அங்கத்தை நீங்கள் எல்லாரும் நீக்கிவிடவேண்டும் என்பது என் அபிப்பிராயம்" என்று சொல்லிற்று. (vii.)

2. விறகுவெட்டியானவன் தான் அடையும்படி நம்பியிருந்த பொன் வெள்ளிக் கோடரிகளை அடையாமல் மோசம்போனதுமன்றி, தன் சொந்தக் கோடரியையும் இழந்துபோனான். அவன் தன் அசத்தியத்துக்காகவும் அவிவேகத்துக்காகவும் தண்டிக்கப்பட்டான். (ix.)

IX.

1. நான் சொல்லவேண்டியதெல்லாம் சொல்லியும் மாலுமி கப்பலை அது போன போக்கிலேயே விட்டுவிட்டான்; ஆதலால் அந்தச் சிங்காரமான கப்பல் ஓர் பாறையில் மோதி உடைந்துபோயிற்று.

2. அந்தக் கப்பல் சொந்தத்தேசத்துக்குப் போய்க்கொண்டிருந்தது.

1. He persisted in his opinion *in spite of* all I could say. 2. One *goodly* ship struck upon a sunken rock. 3. *Homeward* they move, a melancholy band.

X.

1. குரங்கு செய்ததைப் பூனைகள் கவனித்தபோது, தங்கள் பாலடைக்கட்டி வெகு விரைவில் குறைந்துகொண்டுவருகிறது, சீக்கிரத்தில் கொஞ்சமும் மிஞ்சாமற்போகும் என்று அவைகளுக்குத் தோன்றிற்று. (x.)

2. வாஷிங்டன் (*Washington*) என்பவனுடைய தகப்பனார் நல்ல பழம் தரும் அழகிய மரத்தைப்பார்க்கிலும், தமது குமாரனுடைய மெய்பேசும் சுபாபமானது ஆயிரமடங்கு மேலென்று நினைத்தார். (xi.)

3. புருஸ் (*Bruce*) என்பவன் ஸ்காட்லாண்ட் (*Scotland*) தேசத்தில் மறுபடியும் சுவாதீனத்தை உண்டாக்கும்படி செய்த பிரயத்தனங்களினால் அவனுக்கு அநேக அபாயங்கள் நேரிட்டதுமன்றி, அநேக கஷ்டங்களையும் அனுபவித்தான். (xii.)

XI.

புதிதாய்ச் சேனையில் சேர்க்கப்பட்ட இளைஞன் யுத்தத்துக்கு முதல் முதல் போனபோது பயத்தால் கலங்கிப் பின்வாங்கினான்; கொஞ்சநேரத்துக்குப் பின்பு, அவன் கூட்டாளிகள் காட்டின சவுரியத்தால் தெளிந்து தைரியங்கொண்டு போர்செய்யத்துணிந்து முன்சென்றான்.

1. The tailor then *plucked up courage* and presented himself before the king. 2. The fire had just been *kindled*. 3. He *launched out* into all kinds of extravagance.

XII.

1. வேலன்ட் பர்னாட் நாய்கள் மோப்பம் பிடிக்கும் சக்தியில் அதிகம் கூர்மையுள்ளவைகளாகையால் உறையாவி (*Snow*) யில் புதைந்துகிடக்கும் பிரயாணிகளைக்கூடக் கண்டுபிடிக்கும். (xiv.)

2. ஆல்ப்ஸ் மலைக்கணவாய்களில் பெய்யுங் கடுமையான உறையாவியில் ஜனங்கள் பலமுறை தங்கள் பிராணனை இழந்துபோகிறதுண்டு. (xiv.)

3. கங்கைநதியானது காசிப்பட்டணத்துக்கூடாய் மூன்று மைல் தூரம் ஓடுகின்றது. ஓரிடத்தில் கால்மைலுக்கு மேற்பட்ட நீளமுள்ள தோணிப்பாலத்தின் வழியால் ஜனங்கள் அந்நதியைக் கடந்துபோகிறார்கள். (xv.)

XIII.

எஜமானனுடைய நடத்தையானது எவ்வளவும் சகிக்கக்கூடாத கொடுமையுள்ளதாயிருந்தது. அவனைப் பிரியப்படுத்த அவன் வேலைக்காரர் எவ்வளவு வருத்தத்தோடு முயன்றாலும் அவர்கள் முயற்சி அநுகூலப்படவில்லை.

1. His conduct is *past bearing*. 2. *However hard* we try, we never please him. 3. Who *in the world* told you that? 4. On hearing of the success of his friend he *felt a twinge* of unworthy jealousy.

XIV.

1. தவளைகள் தங்கள் புதிய அரசன் சாந்தகுணத்தை அறிந்துகொண்டபோது அவ்வரசனை அலட்சியம்செய்து, வேறொரு அரசனைத் தந்தருளவேண்டுமென்று பிரகஸ்பதியை வேண்டிக்கொண்டன. (xvii.)

2. ஒரு சிறியபிள்ளை தனக்குப் பெரிதாயிருந்த ஒரு சட்டையையும், பெரிய பிள்ளை தனக்குச் சிறிதாயிருந்த ஒரு சட்டையையும் தரித்துக்கொள்ளும்படி நேரிட்டது. (xviii.)

3. அந்தப் பிரயாணக்காரன் சூரியனுடைய வெப்பமான கிரணங்களைச் சகிக்கக்கூடாமல் பக்கத்திலுள்ள ஒருசோலைக்கு நிழலுக்காக ஓடிப்போனான். (xix.)

XV.

1. பாடசாலை முடிந்தபின்பு பிள்ளைகள் பந்தடிக்கிறார்களா அல்லது வீட்டுக்குப் போய்த் தங்கள் பாடங்களைப் படிக்கிறார்களா?

2. ஒரு காக்கையானது மயிலிறகுகளைத் தரித்துக்கொண்டு அங்குமிங்கும் பிலுக்காய் நடந்து, ஒரு அழகான பட்சியின் கோலங்களையெல்லாம் உடையதுபோல் நடித்தது. (xx.)

1. Some foolish persons *give themselves* great *airs* 2. These are the *very* words he used. 3. One *cannot but* admire his perseverance.

XVI.

1. இத்தேசத்துக் காடுகளில் சஞ்சரிக்கும் ஜனங்கள் இந்தியாவின் பூர்வ குடிகளின் சேஷமாய் இருக்கலாமென்று சிலர் நினைக்கிறார்கள். (xxi.)

2. சில இடங்களிலுள்ள காட்டுஜனங்கள் வியாக்கிரேஸ்வரன் (புலிக் கடவுள்) என்னும் ஒரு தெய்வம் உண்டென்று நம்பி அதனிடத்தில் பயபக்தியாய் நடந்துவருகிறார்கள். (xxi.)

3. சேனாதிபதி காருட வித்தைக்காரனைப்பார்த்து எங்கே உன் வித்தையைக் காட்டு என்று சொல்ல, அவன் தன் கத்தியின் ஓர் வீச்சினால் எலுமிச்சம்பழத்தை இரண்டுதுண்டாக வெட்டினான் (xxii.)

XVII.

1. சுகதுக்கங்களில் ஒன்றை நீ தெரிந்துகொள்ளும் பொருட்டு அவைகள் உனக்கு வெளிப்படுத்தப்பட்டிருக்கின்றன; சுகம் சன்மார்க்கத்தின் பயன், துக்கம் துன்மார்க்கத்தின் பயன்.

2. வர்த்தகன் தன்னிடத்தில் இருந்த தானியம் ஆய்ப்போயிற்றென்று சொல்ல, அக்கலகக்காரரோ அவன் பேச்சை நம்பாமல் அவன் சரக்குகளை மனம்போனபடி அலங்கோலஞ் செய்து, அவன் கடையெல்லாம் சோதிக்க ஆரம்பித்தார்கள்.

1. Virtue and vice offer themselves for your choice; *this* leads to misery, *that* to happiness. 2. The merchant is *out of* rice. 3. He scatters fire-brands *at random.*

XVIII.

1. தீபஸ்தம்பத்தின் காவல்காரனும் அவன் மகளும் கப்பல் சேதத்தினின்று ஒன்பதுபேரைத் தப்புவித்தார்கள். அந்த இளவயசுப்பெண் தன் பிராணனுக்கு அஞ்சித் துணியாதிருந்தா

ளானல் அந்த மனுஷர் எல்லாரும் கொந்தளிக்கும் அலைகளில் மாண்டுபோயிருப்பார்கள்.

அவள் சூரத்துவத்தைப் புகழும் புகழ்ச்சி ஒவ்வொருவர் வாயிலும் இருக்கிறது. அவள் பேரை அநேகவருஷகாலம் மறவாமலிருப்பார்கள். (xxiii.)

2. விடுமுறைபெறும் எந்தப் பிள்ளையும் திரும்பி வரும்போது எவ்வளவாவது கல்வித்தேர்ச்சி காண்பிக்கவேண்டும். (xxiv.)

XIX.

1. தன் தாயின்மேல் உண்டான அன்பினுல் அந்தச் சிறுவன் தன் பாடங்களை வருத்தப்பட்டுப் படித்தான். அதனுல் அவன் சீக்கிரம் மேல்வகுப்புக்கு மாற்றப்பட்டான்.

2. ஞாபகத்துக்கெட்டாத காலந்தொடுத்து இந்தியாவில் இரும்புவேலை செய்வோர் இருந்திருக்கிருர்கள்.

1. This custom has been continued time *out of mind.* 2. The master told his pupil to *take pains.* 3. This he did *out of love for* her.

XX.

1. இரண்டு ஆந்தைகளின் சம்பாஷணையையும் உற்றுக் கேட்டு, அவைகள் பேசும் சங்கதி இன்னதென்று தனக்குச் சொல்லும்படி சுல்தான் தன் மந்திரியைக் கேட்டான். அந்நிய தேச யுத்தத்தினுலும் சுதேச கொடுங்கோன்மையினுலும் அவன் ராஜ்யத்துக்கு நேரிட்ட நாசத்தையும் பாழையும் (desolation) அவனுக்கு எடுத்துக்காட்ட மந்திரிக்கு அப்போது தருணம் வாய்த்தது. (xxv.)

2. ஓர் திவ்வியமான அத்தியட்சர் ஆலயமானது சிரேஷ்ட தேசாதிபதி (கவர்னர் ஜெனரல்)யின் மாளிகைக்குத் தெற்கில்

கட்டப்பட்டும் அதினின்று அகலமான வீதிகளால் பிரிக்கப் பட்டும் இருக்கின்றது. (xxvi.)

XXI.

1. அந்த உடுப்புகள் தைத்து குறைந்தபட்சம் ஐந்து வருஷமாயிற்று. ஆகையால் அவைகள் தற்காலத்துக்கு ஏற்றவைகளல்ல.

2. இந்தச் சிறுவன் தமையனுக்குப் பதினறுமாதம் இளையவனுலும் இவன் தமையன் இவனுடைய கழுத்துமட்டுக்கு வருகிறுன்.

1. The country-mouse gave her companion all the *tit-bits.* 2. It is at *least* ten years ago. 3. Those clothes are *out of* fashion. 4. That boy is *a head* taller than the other. 5. He is younger than you by six months.

XXII.

1. ஜீரணத்துக்கு வராத போசனபதார்த்தங்களை நீக்க வேண்டும்., (xxviii.)

2. சரீரசவுக்கியம் முக்கியமாய் காற்று, உணவு, சாதனை (=exercise), சுத்தம் ஆகிய இவை நான்கையும் பற்றியிருக்கும். (xxviii.)

3. மிதமாய்ச் சாதனைசெய்தால் சவுக்கியமுண்டாகும்; மிதமிஞ்சிச் செய்தால் சரீரசவுக்கியத்துக்கு அபாயம் நேரிடும். (xxviii.)

4. சரியாய் ஸ்நானம்செய்யாமலும் ஒழுங்காய் அடிக்கடி மாற்றுடை தரியாமலுமிருந்தால் தேகத்தின் சர்மத்துவாரங்கள் கழிக்கும் தொழில்செய்யமாட்டா. நம்முடைய வீடுகளைத் தினந்தோறும் சுத்திசெய்வதுபோல் நம்முடைய தேகத்தையும் தினந்தோறும் சுத்திசெய்யவேண்டும். (xxviii.)

XXIII.

1. அந்தத் துரைசானி கலியாணம்பண்ணி ஒரு வருஷத்துக்குள்ளாக தன் கணவனை இழந்துபோனபடியால் அவள் மிகவும் சொற்பகாலந்தான் சுகம் அநுபவித்தாள்.

2. அதுதான் என்னுடைய அபிப்பிராயம்.

1. It is ten years ago, *at least* he thinks so. 2. He had, however, *but a brief spell of* happiness. 3. He never travels without being *armed to the teeth.* 4. These brave men *made light of* their sufferings and privations.

XXIV.

1. நீ சம்பாதிக்கும் அறிவானது எப்படிப்பட்டதாய் இருந்தாலும் இருக்கட்டும்; அது ஒரு சமயம் இல்லாவிட்டாலும் இன்னொருசமயம் உனக்குப் பயன்படும் என்று காண்பாய். (xxix.)

2. ஒரு வண்டின் சுபாவத்தைக் குறித்த ஒரு அற்ப சங்கதியை அறிந்த அறிவானது, சிறையினின்றும் மரணத்தினின்றும் அம்மந்திரி தப்பித்துக்கொள்வதற்கு எதுவாயிற்று. (xxix.)

3. இந்த அழகிய குதிரையின் வேகத்துக்காகவும் படியத்தக்க குணத்துக்காகவும் வேறொரு அரபி அதன்மேல் ஆசைகொண்டான். (xxxi.)

4. நேபர் என்பவன் பிரமிப்பிலும் துக்கத்திலும் இருந்து சற்றுத்தெளிந்தபின்பு, கள்ளனைக் கூப்பிட்டு, குதிரைநஷ்டம் பெரிதல்ல, ஆனால் அதை வசப்படுத்தின உபாயத்தை ஒருவருக்கும் ஒருகாலும் சொல்லாதிருக்கும்படி உன்னை வேண்டிக்கொள்ளுகிறேன் என்று சொன்னான். (xxxi.)

XXV.

1. நாட்கூலி வாங்கும் கூலியாட்களுக்கு முன்னதாய்க் கூலிகொடுத்தபடியால் அவர்கள் பணத்தை எடுத்துக்கொண்டு ஒவ்வொருவராய்ப் போய்விட்டார்கள்.

2. நியாயத்தின் சத்தத்துக்குச் செவிகொடாமல் தங்கள் எண்ணம் போகும் வழியே போவதனால் அநேகர் துன்பப்படுவார்கள்.

1. He is paid *by the week*. 2. They went away, *one by one*. 3. It is one o'clock *by* my watch. 4. Has the magistrate, then, *played us false?* 5. However much you may advise them, they are sure to follow the *bent of* their inclination.

XXVI.

1. கப்பற்றலைவன் (காப்டின்) இறந்துபோகவே படகிலிருந்த துர்அதிர்ஷ்ட ஜனங்களுக்குள் குழப்பம் உண்டாயிற்று. ஒவ்வொருவனும் அதிகாரம்செலுத்த விரும்பினான், ஒருவனும் மற்றவனுடைய கட்டளைப்படி நடக்க இணங்கவில்லை. (xxxii.)

2. தம்பியின் ஔதாரியமான் பிரார்த்தனை தமையனுடைய நிர்ணயத்தை மேற்கொண்டது. தம்பி தமையனுக்குப் பதிலாக கடலில் தள்ளப்பட்டான். (xxxii.)

3. என் மகனை வீட்டில் நிறுத்திக்கொள்ள்லாமா அல்லது பாடசாலைக்கு அனுப்பலாமா என்பதைக்குறித்து ஒரு திருப்திகரமான முடிவுசெய்ய என்னால் கூடவில்லை. (xxxiii.)

4. இந்தக் குறும்புள்ள பையன் அநுதினக் கிரமம் தப்பியும் வேலைத்திட்டம் தப்பியும் வருகிறான். (xxxiii.)

XXVII.

1. இந்த உத்தியோகத்தைத் தனக்குக் கொடுக்கவேண்டுமென்று கேட்டுக்கொண்ட எவனுக்குங் கொடாமல் நான் இதை உனக்கே கொடுக்கவேண்டுமென்பதற்கு என்னநியாயமுண்டு? (xxxv.)

2. இந்த வர்த்தகனுடைய மோசத்தினுலேதான் அந்த ஜனங்களின் வர்த்தகமெல்லாம் கெட்டுப்போய்விட்டது. (xxxvi.)

1. *For all* that you can say I will attempt the journey. 2. It is *all through* him that I got into this trouble. 3. The older a man *gets*, the younger he wishes to appear. 4. I have known him *for* ten years.

XXVIII. (xxxiv.)

1. கோவேறு கழுதை கொஞ்சம் கால் சறுக்கினுல் அதன் மேலேறிச் செல்பவன், பிடித்துக்கொள்வதற்கு யாதொரு செடியுமில்லாத சுமார் நூறடி தாழ்வான செங்குத்து மலைச்சாரவில் உருண்டுபோவான்.

2. மலைமேல் சுமார் பாதிவழி கடந்து வந்ததும் ஒதுங்கிச் செல்வதற்குச் சரிப்படாத ஓரிடத்தில் இருதிறத்தாரும் சந்தித்தார்கள்.

3. யூதர் இந்த அபாயகரமான வழியில் பிரவேசிக்குமுன் உரத்த சத்தமிட்டுக் கூவி எச்சரித்திருக்கவேண்டியது. ஆனுல் துருக்கரைப்போல அவர்களும் யாதொரு சைகையும் காட்டாமல் போனுர்கள்.

4. அந்தச் செங்குத்தான மலையிலிருந்து குதித்துக் கழுத்தையொடித்துக்கொள்வதிலும், பலவந்தமாய் எதிர்த்துக் கணவாயைக் கடந்துபோகலாமென்று யூதர் தீர்மானித்தார்கள்,—இது இயல்புதானே.

XXIX.

1. அற்பவியாதிகளைக்குறித்துக் கவலைப்படும் வழக்கம் விசேஷம் இல்லாவிட்டாலும், இவன் ஓயாத நோயினால் இப்பொழுது புலம்புவதை நிறுத்தக்கூடாமல் குன்றிப்போயிருக்கிறான்.

2. தையற்காரன் தன் வேலையை முடிக்க ஊசியைச் சுறுசுறுப்பாய்க் கையாடினான்.

1. I, *for my part*, shall walk. 2. The man was *worn out* with pain and grief. 3. Never *make a fuss* about trifles. 4. The cobbler *plied his trade* diligently.

XXX. (xxxvii)

1. காட்டைவெட்டி வெளியாக்குவதற்கும் சதுப்புநிலங்களிலிருந்து நீர்வடியப்பண்ணுவதற்கும் செய்யவேண்டிய கஷ்டமானவேலை அதிகமுண்டு. உன் ஆயுதங்களைப் பெற்ற உடனே நீ வேலைசெய்யத் தொடங்கலாம்.

2. குடியேறும் தேசத்துக்குப் போகும் தச்சன் மரம்வெட்டி விழுத்தவும் பலகைகள் அறுக்கவும் அடைப்புகள் போடவும் வீட்டுத் தட்டுமுட்டுகள் செய்யவும் ஆயத்தமுள்ளவனாய் இருக்கவேண்டும்.

3. உபாத்தியாயருடைய வேலை அற்பமான வேலையென்று நான் எண்ணவில்லை; நாங்கள் கடுமையாய் உழைக்கவேண்டியவர்களாயிருப்பினும், கணக்குவைக்கும் வித்தையை யாவரும் கற்றுக்கொள்ளவேண்டுமென்பது எங்கள் அபிப்பிராயம்.

4. பூண்டுகளின் குணகுணங்களையும் அவைகளை வைத்தியத்தில் வழங்கும் வகைகளையும் நீ, அறிந்திருந்தால் எங்களுக்கு மிகவும் உபயோகமுள்ளவனாய் இருப்பாய்; எங்களோடுகூட நீ வருவது உனக்குப் பிரயோஜனமாயிருக்கும்.

XXXI.

1. வர்த்தகத்தில் அவன் பயிற்சியுள்ளவனுகையால் அதற்குரிய வேலைகளெல்லாம் அவன் விரல் நுனியிலிருந்தாற்போல (உள்ளங்கை நெல்லிக்கனிபோல) இருந்தன. அவனுடைய ஊக்கமும் நேர்மையும் அவனைச் சில வருஷங்களில் நல்ல வாழ்வுள்ளவனுக்கின.

என் மகனே! உன் பாடங்களில் கருத்தைச் செலுத்தி எனக்குத் திருப்தி உண்டாக்கும்படி தேர்ச்சி அடைவாயென்று நம்பியிருக்கிறேன். (xxxix.)

1. That boy *has* the English Grammar *at his fingers' ends* (knows thoroughly). 2. He found that the interest of his savings would place him *in easy circumstances*.

XXXII.

1. சின்னக் குருவிகள் சிக்கிக்கொள்ளத்தக்க பலமான நூல்களைச் சில சிலந்திப்பூச்சிகள் நூற்கும். வேறுசில ஆயிரம் நூல்கள் சேர்ந்தாலும் ஓர் ஒற்றைமயிரளவாகாத மெல்லிய நூல்களை நூற்கும். (xl.)

2. வர்த்தகன் இன்னும் விவேகமுள்ளவனும் மற்றவர்களை அவ்வளவு நம்பாதவனுமாக இருந்தால் அல்லது தன் பட்சத்தில் சாட்சியம் சொல்லும்படி சாட்சிகளை உடையவனுய் இருந்தால், நியாயாதிபதி அவனுக்குச் சகாயஞ்செய்திருப்பான். (xli.)

3. ஓர் பிரதான காரியத்தை உனக்கு நம்பிக்கையோடே சொல்லவேண்டுமென்கிறது என் எண்ணமென்று காதி (*Cadi*) வர்த்தகனுக்குத் தெரியச்செய்தபோது, தன்னிடத்தில் காதி வைத்த நம்பிக்கைக்காக தான் மிகவும் மெச்சிக்கொள்ளப்படத் தக்கவனென்று வர்த்தகன் எண்ணிஞன். (xli.)

XXXIII.

1. அவன் கப்பலில் குற்றேவற்காரனுகக் கப்பற் புஸ்தகங்களில் எழுதப்பட்டிருந்ததினுல், கப்பலிலிருந்த ஒவ்வொருவனும் சைகையினுலும் வார்த்தையினுலும் இடும் வேலைகளைச் செய்ய ஜாக்கிரதையுள்ளவனுயிருந்தான்.

1. Being the lowest servant in the house he found himself at the *beck and call* of everybody. 2. A sailor boy must not be afraid of *roughing it* a little. 3. The newspapers were sent me post-free.

XXXIV.

1. திமிங்கிலங்கள் சஞ்சரிக்கும் பயங்கரமான இடங்களுக்கு வருஷந்தோறும் கப்பல்கள் அனுப்பப்படுகிறதுண்டு. திமிங்கிலத்தின் முள்ளும் கொழுப்பும் எடுப்பதற்கே அவைகளை வேட்டையாடிப் பிடிக்கிருர்கள். மிதக்கிற பிரமாண்டமான பனிக் கண்டங்கள் ஓடுகளைப்போல் அந்தக் கப்பல்களைச் சில வேளைகளில் நொரித்துவிடும். (xliii.)

2. அந்த யூதன் தன் சொத்தை மறைத்துவைக்கப் பிரயத்தனஞ் செய்திருந்தால், பணத்தையும் நகைகளையும் கண்டுபிடிப்பதற்காக அவன் வீட்டையும் தோட்டத்தையும் பிராஞ்சுக்காரர் தப்பாமல் சோதனை செய்திருப்பார்கள். (xliv.)

XXXV.

1. அவனுக்கு எத்தனை சங்கடங்கள் நேரிட்டிருந்தாலும் அவன் எப்பொழுதும் மகிழ்ச்சியுள்ளவனுயிருந்து எல்லாவற்றையும் சமாளித்து வந்தான்; ஆனுல் அவன் சினேகிதனே ஒவ்வொரு காரியத்திலும் எப்பொழுதும் முறுமுறுக்கிற கெட்ட சுபாபமுள்ள கிழவனுயிருந்தான்.

1. Now the tailor was a merry little fellow, always *making the best of* every thing. 2. This *crusty* old fellow requires from me what no man can produce. 3. It grieved the merchant sorely to have to give up his business.

XXXVI.

1. பட்டுநெய்யும் தொழில் முதல்முதல் சீனாதேசத்தாருக்கு மாத்திரம் தெரிந்திருந்தது. ஆனால் கொன்ஸ்தாந்திநோபிளில் சில சந்நியாசிகள் இந்த வேலையை நடப்பித்துவந்தபடியால் சீனர் அநுபவித்துவந்த இச்சுதந்தர வியாபாரம் கெட்டுப்போய் விட்டது. (xlv.)

2. பட்டுபூச்சி தன் கூட்டைக் கட்டி முடித்தபின்பு சிறகு முளைக்கும்வரையில் அக்கூட்டில் பிராணமில்லாததுபோல் உறங்கியிருக்கும். (xlv.)

3. ராலி என்பவன் லண்டன் கோபுரத்து இருட்டறையில் அடைக்கப்பட்டிருந்தபோது எல்லாவற்றிலும் பெரிதாகிய கீர்த்தியை அவனுக்கு உண்டாக்கின புஸ்தகத்தை எழுத ஆரம் பித்தான். (xlvi.)

4. ராலி என்பவன் சில வருஷங்களுக்குமுன் கியானா தேசத்தில் கண்டுபிடித்த சுவர்ண சுரங்கத்தைப் போய்ப்பார்த்து அரசனுக்கு அதிலிருந்து திரவியம் கொண்டுவந்து கொடுக்க வேண்டுமென்கிற நிபந்தனையின்பேரில் (சிறையிலிருந்து) விடு தலையாக்கப்பட்டான். (xlvi.)

XXXVII.

1. தகப்பனுக்கு அதிசீக்கிரம் கோபம் வந்தபடியால் அக் காரியத்தின் உண்மையை அவனுக்குச் சொல்ல குமாரனுக்குப் போதுமான தைரியம் இல்லாமற்போயிற்று.

1. The boy *mustered courage* to ask his father whether he might not be brought up as a doctor. 2. On hearing of the idleness of the slave the master *flew* into a *passion*. 3. That fellow *made a fool of himself*. 4. *Hold your tongue*, and do not meddle with what does not concern you.

XXXVIII.

1. சிறப்பாய் அலங்கரிக்கப்பட்டிருந்த அழகான இருபது குதிரைகளை ஒரு கயிற்றில் கட்டினார்கள்.

2. ஸ்தானாதிபதி தன் அதிகாரப்பத்திரங்களை கொடுத்தபின்பு அவன் ஆசனத்தில் உட்காரும்படி அநுமதிபெற்றான். (xlvii.)

3. சுல்த்தான் தான் அனுபவித்த நெடுங்காலப் பீடையும் அடிமைத்தனமும் ஏதோ ஒரு சொப்பனமும் மாயையுமாயிருந்தனவென்றும், தானும் அந்தப் பரிசுத்த புருஷனும் நீர்த்தொட்டி அண்டை நின்றுகொண்டிருந்ததாகத் தோற்றிற்று என்றும் அவன் கண்டபொழுது அத்தியந்தம் ஆச்சரியப்பட்டான். (xlviii.)

4. அந்த மொகலாயனின் எடையைச் சரிப்படுத்தும்படி பொன்னும் இரத்தினங்களும் அடங்கியவையென்று சொல்லப்பட்ட அநேக பைகள் தராசின் மற்றத் தட்டில் வைக்கப்பட்டன; ஆனாலும் ஸ்தானாதிபதிக்குத் தெரிந்தமட்டும் அந்தப் பைகள் பருக்கைக்கற்களடங்கியவைகளாயிருக்கலாம். (xlix.)

XXXIX.

1. கோபக்காரன் சண்டையை மூட்டுகிறான்; சாந்தகுணமுள்ளவனோ சண்டையை அமர்த்துகிறான்.

2. பிள்ளையானவன் நடக்கவேண்டிய வழியிலே அவனை நடத்து; அவன் முதிர்வயதிலும் அதை விடாதிருப்பான்.

3. பிறனுக்கு விரோதமாய்ப் பொய்ச்சாட்சியாக ஏற்படாதே; உன் உதடுகளினால் வஞ்சகம் பேசாதே.

1. A soft answer turneth away wrath. 2. Thou shalt not bear false witness against thy neighbour. 3. Even a child is known by his doings, whether his work be pure and whether it be right.

XL. (li.)

1. உபாயத்தால் ஜெயிக்கக்கூடாதென்று அவன் கண்டு பலத்தைப் பிரயோகிக்கும் வழியைக் கையாட ஏற்பட்டான்.

2. குதிரையின் குதிக்கால்களுக்கு மிகவும் சமீபமாய்ப் போனால் தனக்கோர் உதை கிடைக்குமென்பதை நெட் என்பவன் மறந்து, ஒரு கிச்சிலிப் பழத்தைத் திருடுவதிலேயே நோக்கங் கொண்டவனாய்க் குதிரையின் பின்னங்கால்களில் முட்டிக் கொண்டதினால் அவன் அதைத் திடுக்கிடப்பண்ணினான்.

3. சார்ல்ஸ் என்பவன், தர்ன் சொல்லியிருந்தபடி, கூடைக்குள் மறுபடியும் கிச்சிலிப்பழங்களைப் போட அந்த மனிதன் இடங்கொடுக்கவில்லை.

C. K. S. Press, Vepery, Madras. 1884.